

*perm. file*

---

# THE *Asbury Seminarian* ★ ★

---

Vol. V

No. 1



*Spring* ❖ *1950*

---

**TRAINING A SPIRIT-FILLED MINISTRY**

# THE ASBURY SEMINARIAN

ASBURY THEOLOGICAL SEMINARY

Wilmore, Kentucky

---

## EDITORIAL STAFF

### *Editor*

HAROLD B. KUHN

### *Associate Editors*

GEORGE A. TURNER

ROBERT P. SHULER, JR.

JAMES D. ROBERTSON

Published in March, June, September, and December.

Publication and Editorial Offices:

Asbury Theological Seminary, N. Lexington Avenue, Wilmore, Kentucky.

The subscription price is \$2.00 per annum; \$3.50 for two years.

Entered as second-class matter March 19, 1946 at the post office at Wilmore, Kentucky, under the Act of March 3, 1879.

---

Vol. V

SPRING 1950

No. 1

---

## *Table of Contents*

	<i>Page</i>
The President's Letter .....	Julian C. McPheeters 1
Our Contributors .....	2
What Do Protestants Believe Concerning the Bible? ...	Guest Editorial 3
Contrasts and Conflicts .....	Ralph Earle 6
A Challenge From Britain .....	Norman Dunning 13
Jesus' Use of the Old Testament .....	Lowell E. Roberts 15
Alumni Letter .....	Dee W. Cobb 22
A French Odyssey .....	Roberta Day Corbitt 23
Wanted: A Place to Stand .....	Harold B. Kuhn 26
Abstract of Books Reprinted .....	Robert P. Shuler, Jr 30
Book Reviews .....	33







## The President's Letter

JULIAN C. MCPHEETERS

The most significant event of the year on the Asbury campus, was the revival which began spontaneously in the Hughes Auditorium on the campus of Asbury College, on the morning of February 23rd. Rev. Dee Cobb, an alumnus of both the college and the seminary and an approved evangelist of the Methodist Church, was the speaker at the college chapel service that Thursday morning. An unusual presence of God's Spirit was manifested in the service. A spirit of praise and testimony fell upon the student body. The revival tides came with such momentum that class schedules were temporarily discontinued.

It was noised about that the revival fires were burning with unusual intensity on the campus of Asbury college. The campus soon attracted a great gathering of visitors from neighboring towns, and even from distant states and cities. Students from other colleges and educational institutions came to the seat of the revival to have their hearts strangely warmed by the Spirit of God.

The overflow of the revival had many ramifications. The faculty and students of Asbury Theological Seminary participated in the revival. Some classes were dismissed in the seminary to give the students the opportunity of attending the meetings. There were unusual manifestations of the Holy Spirit in the seminary chapel service during the days of the revival. One of the chapel services will be long remembered, when the power of God was mightily present in the searching of hearts, in triumphant testimonies, and in humble confessions. The chapel hour ran far beyond the regular chapel period, while the manifestation of the work of the Holy Spirit rested upon the faculty and the student body.

Since the revival broke on the college campus on February 23rd, about fifty students and faculty members of the seminary have been engaged in revival efforts in numerous states and cities. One seminary student who accompanied a team of college students and a college professor to Jackson and other towns in Mississippi, reports that 1800 souls found God within the brief period of only a few days.

The spring vacation of the seminary was utilized in revival efforts on the part of both the faculty and members of the student body. One seminary student had approximately 300 conversions in a revival in North Carolina. One of the high peaks in that revival followed a chapel service in the high school. At the close of the message, the invitation was extended to the students who desired to accept Christ to assemble in a nearby church. One hundred fifty students responded to that invitation and gathered in the church as seekers for the way of salvation through Christ.

It is now estimated that the Asbury revival, through the combined efforts of the faculty and student bodies of both the college and the seminary, has resulted in some six thousand conversions and sanctifications, and the end is not yet. The college has released Dr. Tony Anderson, a member of the faculty, to

give his entire time to evangelistic work during the spring quarter. The revival echoes are still resounding daily in the classrooms and chapel services of both institutions.

The Ministers' Conference which was held January 31st-February 2nd, attracted an attendance from 28 different states. The Lizzie H. Glide Lectures were delivered by Bishop Paul B. Kern of the Methodist Church, and Bishop J. Paul Taylor of the Free Methodist Church. The enrollment at the seminary for the spring quarter is 381, which is the peak enrollment in our history. Our enrollment one year ago was 280. There will be more than 80 graduates at the coming commencement.

## *Our Contributors*

JULIAN C. McPHEETERS, LL.D., is president of Asbury Theological Seminary, and has had a wide ministry in the pastorate of the Methodist Church and as an evangelist and Christian journalist.

WILDER R. REYNOLDS (Ph.D., University of Cincinnati), is professor of Church History in Asbury Theological Seminary.

RALPH EARLE (Th.D., Gordon Divinity School), is professor of Biblical Literature in Nazarene Theological Seminary.

NORMAN DUNNING (M.A., LL.B., Cambridge University) is Warden of Haworth Hall, University of Kingston-upon-Hull, and a Barrister at Law of the Inner Temple in England. He is also biographer of the late Samuel Chadwick. Mr. Dunning was Sprunt Lecturer at Union Theological Seminary in Richmond, Virginia this year.

LOWELL E. ROBERTS (Th.D., Gordon Divinity School), is professor of Biblical Literature in Friends University.

DEE W. COBB (B.D., Asbury Theological Seminary), is president of the Seminary Alumni Association.

ROBERTA DAY CORBITT (M.A., University of Chicago), is professor of Spanish in Asbury College, and has served for a number of years as a teacher in Cuba.

HAROLD B. KUHN (Ph.D., Harvard University), is professor of Philosophy of Religion in Asbury Theological Seminary.

ROBERT P. SHULER, JR. (Ph.D., University of Southern California), is professor of Old Testament in Asbury Theological Seminary.

## What Do Protestants Believe Concerning the Bible?

WILDER R. REYNOLDS

To speak of Protestantism is often to raise the spectre of divisiveness. We see nearly 300 denominations and sects with their divisions and diversities. How, then, can we hope to get an expression of common belief from such diversity?

Perhaps our church statistics may reveal the fact that there is far more unity in the diversity than we might have supposed. For instance, 90% of all Protestants are to be found in twenty denominations; 83% are in twelve. 225 sects have a combined total of only five per cent of American church membership. Indeed, some have ventured to say that there is almost as much unity in Protestantism as there is in Catholicism.

There is a remarkable unanimity in Protestantism regarding the sole headship of Jesus Christ. The resulting Christology and Soteriology are a common possession. There is wide agreement here. Likewise, all Protestants believe the Bible is the history of God's revelation of Himself in history; and all branches believe that this Bible is in some sense inspired, authoritative and unique.

Since the Bible occupies such a commanding place in Protestantism, it has always been a battleground of opinions, and it will continue to be so. Protestants sense the strategic value of their Bible hence the readiness with which leaders have rushed to its defense. Dr. Edwin Lewis suggests: "Perhaps the new biblicism will compel the reconsideration of the whole Christological question and by consequence the whole Soteriological question."<sup>1</sup> This would be a revolution more profound and transforming than the Protestant Reformation. Prot-

estants may be counted upon to defend very vigorously the "Faith of the Fathers."

How may we discover what Protestantism believes about the Bible? There is no better way than to read the great systematic theologies which leading Protestant divines have written. Heading such a list must always be Calvin's *Institutes*. Then might follow: Pope of England, Van Oosterzee of Utrecht, Hodge of Princeton, Strong of Rochester, Miley and Curtis of Drew, and Raymond of Garrett.

These thinkers all declare the Bible to be a divine-human book. They warn us against two possible extremes. One is represented by the docetics, who deny the human nature of the Bible, and the other by the Socinians, or humanists, who deny the divine. Both of these extreme positions are vigorously opposed and refuted by all the theologians mentioned, with the possible exception of Calvin, but if some of his *Commentaries* are consulted he can be included also.

1. The error of docetism. Van Oosterzee employs this term to describe the extremists who deny the human nature of the Bible. This heresy originated in the hyper-Calvinistic Cantons of Switzerland about 1675 A. D. — more than a hundred years after Calvin. It has always been congenial to the thinking of hyper-Calvinists with their theistic monergism, but it has been readily accepted by the smaller and more radical sects of other creedal movements as well. One Buxtorf is mentioned by Pope as a leader, holding that the words and letters, even the very vowel points of Hebrew, were inspired.

The verbal inspiration theory has been variously expressed in the United States.

<sup>1</sup>"Emancipation of the Word of God", *Religion in Life*, Autumn, 1949.

As typical, we quote from J. Newton Parker, who writes in *The Bible Champion* for March, 1928: "That the Scriptures are verbally inspired, one of the very strongest evidences is, that the whole Christian world has universally desired and unremittingly sought to find and preserve the original." Again, "Then how can we say that the Bible is infallible and inspired without admitting that it [inspiration] is verbal. . . ?" and "To say that the Bible is not verbally inspired. . . relegates the experimental or actual facts of the Bible to the realm of myths and falsehoods."

Thomas N. Ralston, in his *Elements of Divinity*, has developed what he terms the plenary view of inspiration. His volume was once a text-book in Asbury College, and was in the Course of Study for ministers in the Free Methodist Church, and I believe also in the Methodist Episcopal Church, South. Ralston states: "Inspiration is so full and complete that the sacred writers are not the real authors of the books they penned. They, as it were, disappear, and God supplies their place; that is, the Scriptures are the word of God. . . ." (p. 597.)

It would seem from this, taken by itself, that Ralston was advancing a mechanical theory of inspiration, especially in the light of his further statement that "every portion of it. . . was given under plenary inspiration." However, when he explains his meaning more fully, we see that this was not what he had in mind.

Inspiration did not, said he, destroy the individuality of the several writers. "They were not used by the divine Spirit as mere machines, so as thus to blot out or suspend their moral agency or intellectual character; hence we find in the inspired writers the same variety in style and manner by which other authors are distinguished." (p. 598). The center of his emphasis is, that "in all cases, the book is *God's Word*." With respect to infallibility, Ralston holds that the writers were not inspired in the sense of having a "personal illumination" which would render them infallible as individuals; rather, they were only infallible in their official capacity. Thus, inspiration

came to them "as a spiritual influence, guiding, directing and controlling their tongues as they speak for God or their pens as they write the Scriptures, so that all they thus speak or write shall be free from error."

Thus, according to the so-called plenary (called by some the plenary verbal) view in inspiration, God left room for diversities in style, in order that men should be in possession of their human claim to the confidence of mankind. At the same time, He preserved them from error in delivering the message entrusted to them.

When the Fundamentalist - Modernist controversy broke upon the American church near 1910, the Bible was the chief battleground, and the plenary verbal theory was reaffirmed with the spirit and defended with vigor by many defenders of the Faith. Many who did not accept the full letter of the theory nevertheless accepted many of its implications. Now that this controversy has ended in a sweeping victory for the Modernists (sic), as some triumphantly affirm, it should be possible for all concerned to calmly and honestly rediscover the true import of this foundational doctrine of Protestantism, a true Bibliology.

2. The error of Socinianism. The opposite error from docetism is Socinianism, or humanism. This denied the divinity of the Bible, accepting it only as a human book. In this tradition are to be found the Deists, German Rationalists, French Skeptics and many Modernists. It is inaccurate to place all liberals and Modernists in this category, even though they may lean in this direction. Those who say, "The Bible contains the Word of God" are by so much putting a divine element into the Book. These may be "left of center" as Protestants, but they do not belong in this category.

There are, however, too many unvarnished humanists in Protestantism. Dr. Nichols states it cogently:

Of all the world's Protestants it is the Americans who are now Erasmian. Two generations ago our believing forefathers were utterly scandalized at the worldly ideas which came out of Lutheran German institutions and professors. Today the shoe is on the other foot, and the Con-

tinents are hard put to it to discover anything specifically Christian in the humanitarian idealism of liberal American Protestantism.<sup>2</sup>

Such men should be consistent and inscribe other names on their banners besides "Christian" and "Protestant." These grand words are too rich in historic meaning and sacred content to be prostituted to the service of a mundane humanism.

What do Protestants believe about the Bible? All with one voice say it is a divine-human Book, written by holy men of old who were under the inspiration of the Divine Spirit. As to the mechanics or metaphysics of that inspiration they have little to say, holding that it is an inscrutable mystery.

<sup>2</sup>James Hastings Nichols, *Primer for Protestants*, p. 83.

The greatest classic produced during the Reformation - and one of the greatest classics of all the Christian centuries - is Calvin's *Institutes*. He speaks for all in the Protestant tradition when he says of the Bible: "No man can have the least knowledge of true and sound doctrine without having been a disciple of the Scriptures" "They who have been inwardly taught by the Spirit feel an entire acquiescence in the Scripture, and that it is self-authenticated, carrying with it its own evidence." And then this master of logic and metaphysics fairly leaves one gasping with this simple, human, pragmatic test, "It is not an unimportant consideration, that since the publication of the Scripture, so many generations of men should have agreed in voluntarily obeying it."



# Contrasts and Conflicts

RALPH EARLE

## I. HIGH CHURCH, LOW CHURCH

There are at present three major threats to American freedom. They all come under the general category of totalitarian state. There are three kinds of totalitarianism that seek to supplant our democratic form of government. One is the socialistic, another is the communistic, and the third is the Catholic.

As I do not wish to engage in any political wrangling, I shall refrain from discussing the recent tendencies in Washington toward a highly socialized form of governmental control. I would simply comment that it is contrary to the American way of life, to that which has made the United States the greatest and most envied of all the nations of the world. One needs but to travel abroad to gain a profound appreciation for the wonderful privilege of living in America.

In our recent trip to Palestine, where we spent Christmas in Bethlehem and Jerusalem we visited fourteen foreign countries. Over and over again we had the same experience. When urged to buy something, we would say: "But I have no Egyptian, or Italian, or Syrian, or Lebanese, or French money." Always the same quick answer came: "But we'll take your American dollar." Of course they would, and did grab it gleefully. We came back to this country more thankful than ever before for the stars and stripes. As far as I am concerned, I want to continue to live in the "land of the free," and I want it to stay free.

The second threat to American freedom is Bolshevistic Communism. How real this threat is none of us can actually realize. We pray God that this fair land of ours shall never be turned into such a vast prison camp as Russia and its unhappy satellites.

But I am mainly concerned here with the third threat—Catholic totalitarianism. The kind of a government the Catholic Church wants in every country is the despotism of a Franco, with its persecution of Protestants, and not the democracy of America, with its freedom for all. Because we have so many good Catholic friends and neighbors we may not wish to believe that the Catholic hierarchy could have any malicious designs against our democracy. There is, however, plenty of evidence to prove that this is the case.

An immense amount of such evidence has been collected by Paul Blanshard and presented in his book; *American Freedom and Catholic Power*, one of the most significant books to appear in 1949. Every Protestant minister should by all means read it. The Beacon Press is to be commended for its courage in publishing it.

This evidence, as given by Blanshard, consists almost entirely of quotations from official Catholic sources, all carefully documented and hence irrefutable. The author was trained in both theology and law, and has had a varied experience in journalism. He has lived in Italy, Mexico and Spain, where he studied the Catholic church at close range. In this book he does not attempt to analyze and criticize Catholic theology, but simply to deal with the political policies and aims of the Roman Catholic hierarchy. Far from ranting and raving, Blanshard largely refrains from even intruding his own opinions. But that makes the book all the more powerful in its appeal to the reasonable mind and in its devastating exposure of the undemocratic and unchristian aims and methods of Catholic politics.

Chapter two, on "How the Hierarchy Works," will be an eye-opener to most Protestants to say nothing of the Catholic

laymen who Mr. Blanshard fondly hopes will read the book. The author shows how the Catholic church has formed organizations in almost every field of American activity to hold its own people, young and old, with a tight rein, and also to infiltrate the Protestant masses. The Catholic leaders are very much alive to the value of publicity, and have exploited it to the Nth degree by mammoth parades and in the press.

In the chapter entitled "Church, State and Democracy," the author emphasizes the fact that all Catholic policies and activities are directed from Rome. We have the anomaly of a foreign power—for the pope is the political ruler of a sovereign state—dictating to millions of American people in matters of education, of voting, and of civic interests in general. It is this foreign domination of the daily lives of a large part of our population which especially distresses the author and should distress every true American. Though Mr. Blanshard does not say so, one is almost driven by the documented evidence to the conclusion that no one can be a fully loyal Catholic and at the same time a truly loyal American citizen.

The chapters on education and public schools ought to arouse every person who cares about the future of our nation. The Catholic church is utterly and unalterably opposed to public school education as unchristian. In some of the large cities of the nation the Catholics already have a strangle hold on the school system.

By coercive measures in commanding the vote they have been able to get a majority of Catholics on the school board of communities where they actually constitute a minority of the population. The Catholic leaders boast of their progress in this field and of their aim to get control of American education. What true American with red blood in his veins wants to see that happen!

The chapter on "The Church and Medicine," is pathetic. Anyone reading it would hesitate to let any loved one, and especially an expectant mother, be taken to a Catholic hospital. No one knows how

many lives have been sacrificed on the altar of theological regulation of medical practice. The quotations from official Catholic sources in this chapter are nothing short of revolting. What a travesty on Christianity.

One could go on endlessly, for the book is a vast mine of information. But, we must forbear. We can only hope that what has been said will serve as an appetizer and that every Protestant minister will read this book. The Catholics rely on the typical tolerance and blindness of American Protestantism as one of the most important factors in their success. It is time for the true spirit of American freedom to rise and resist the attempted encroachments on our essential rights and liberties.

Another volume dealing with the same question, but from a slightly different point of view is Avro Manhattan's *The Vatican in World Politics*, which is reviewed in this journal, Vol. IV, No. 4, Winter, 1949, page 155. In Manhattan's work, the character of the Roman Church as an international force is analyzed in the same manner as Blanshard treats its role as a power within a given society.

Over against the High Church claims of Roman Catholicism we have another very prevalent phenomenon on the American scene, which we have chosen to characterize as Low Church. It is true that some of the small sects operating in this country make just as absolutist demands on their members as does the Catholic church. In general, however, the sects are apt to be more democratic and congregational in outlook.

Two studies of this phase of American religious life appeared in 1949. One was a revised edition of Elmer T. Clark's earlier work (1937) on *The Small Sects of America* (Abingdon-Cokesbury). The other was a book entitled *These Also Believe*, by Charles S. Braden and published by the Macmillan Company. The subtitle gives an indication of its contents: "A Study of Modern Cults and Minority Religious Movements."

It might be assumed that these two books would largely overlap each other, but such is not the case. Professor Braden's inves-



tigation does not deal with the smaller denominations and churches, but rather with the religious movements outside the main stream of Christianity. In fact, some of the movements he describes could not carry the label "Christian" at all. He writes of Father Divine, of Psychiana, New Thought, Unity, Christian Science, Theosophy, the I Am Movement, the Liberal Catholic Church, Spiritualism, Jehovah's Witnesses, Anglo-Israel, the Oxford Group Movement and Mormonism.

On the other hand, Clark is primarily interested in the smaller denominations and sects, most of which have broken off from the larger denominations. Many of those which Braden treats at length are merely listed in the appendices of Clark's book.

There have been a number of brief and popular studies of this field in recent years. One recalls especially Marcus Bach's very interesting books; *They Have Found a Faith* which we reviewed three years ago, and *Report to Protestants*, which we reviewed last year. But Professor Braden of Northwestern University has given us a far more thorough and comprehensive treatment of the history and literature of these marginal movements. One thing that Bach and Braden have in common is a very sympathetic and appreciative attitude toward these groups and a desire to understand their points of view. One senses in Clark's book more of the typical attitude of a member of one of the larger denominations, who feels a bit impatient toward the smaller groups that have broken away.

Clark has divided the small sects into five main groups: (1) the Pessimistic or Adventist; (2) the Perfectionist Subjectivist; (3) the Charismatic or Pentecostal; (4) the Communistic; (5) the Legalistic or Objectivist. Each of these is treated at considerable length, two chapters being devoted to the last group. There is an introductory chapter on "The Sectarian Spirit in American Christianity," and a concluding chapter on "Characteristics of the Small Sects."

Actually, if one wishes to gain some understanding of the multicolored scene of

American religious life today he should read both of these books. If only one can be purchased, I would recommend Clark's *Small Sects of America*, which, incidentally, costs only half as much as the other. It is a very important reference book in which the minister can check up on any small religious movement he may encounter in his pastoral work. On the other hand, if one is confronted in a serious way with Unity, Christian Science, Spiritualism, or Jehovah's Witnesses he can be thankful for the availability of such a scholarly, authoritative treatment as he will find in Braden's book, *These Also Believe*. It will help one to understand why so many groups.

Manifestly it would be impossible to review adequately either of these volumes. Clark calls attention to the fact that there are more than four hundred different religious groups in the United States today. About half of these, however, have fewer than seven thousand members each. Clark's book treats these smaller sects, "concentrating especially on more than one hundred that are unusual and relatively unknown." (p. 9) It thus fills a special need.

The chapter on "Perfectionist or Subjectivist Sects" is especially interesting to us. The author deals briefly with the philosophy and history of perfectionism. He then glances at Wesley's teaching on the subject. With this background he surveys the history of perfectionism in American Methodism. He notes that Methodist ministers are still required to affirm that they are going on to perfection, that they expect to be made perfect in this life, and that they are earnestly striving after it. He also admits that Christian Perfection is still a part of official Methodist theology, that it is still included in the "Discipline." However, he goes on to say: "But though perfectionism lingers on in the official doctrine of American Methodism, where it is still embedded, it did not long remain a vital tenet, and The Methodist Church cannot in any real sense be classed today among the perfectionist denominations" (p. 57).

The change did not, however, come without warning. In the issue of May 8, 1835, the "Christian Advocate" bemoaned the fact that "Christian holiness is at present time so little talked of and so little enjoyed in the Methodist Church." In 1840, the bishops affirmed that the doctrine was "a leading feature of early Methodism." They added: "It is not enough to have this doctrine in our standard." In 1870, the bishops of the Methodist Episcopal Church, South, called for a revival of emphasis on perfect love. Said they: "Nothing is so much needed at the present time, throughout all these lands, as a general and powerful revival of scriptural holiness" (p. 57). But by 1894 the tide had turned and the bishops issued a warning against the "party with holiness as a watchword." Says Clark: "Vital holiness was passing out of Methodist faith and practice. Finally, all traces of the doctrine were carefully eliminated from the songs of the church in the hymnal published in 1935" (p. 58). He cites as an example the second stanza of Charles Wesley's hymn "Love Divine, All Loves Excelling," in which the line "Let us find that second rest," was changed to "Let us find the promised rest." He comments: "Nothing was allowed to remain that might remind Methodists that their church had ever endorsed a second work of grace!" (p. 58).

All of this, of course, caused schisms in Methodism. Dr. Clark presents a rather lengthy list of these. In addition he describes a number of perfectionist groups, of which the Church of the Nazarene is the largest, which did not split off directly from the Methodist Church.

As a sideline on this largest of the distinctively holiness denominations, some might enjoy reading a very entertaining book entitled *For Heaven's Sake*, by Hannah Smith. Mrs. Smith is the daughter of one of the leading elder pastors of this young denomination. She describes her revolt against the strict rules and revival methods of the church in which she was reared. Yet the tone of the book is neither flippant nor sarcastic. All through the narrative she expresses her highest respect and

admiration for her father, who is still alive today. But she could not seem to follow in his footsteps. The book is certainly an interesting case study in the psychology of religion.

## II. HANDICAPPED TWINS

In her book, *Halfway to Freedom*, the Life reporter Margaret Bourke-White speaks of India and Pakistan as "these handicapped twins" (p. 11). She portrays vividly the economic upheaval in India caused by its partition into two countries. These two twin nations are both greatly handicapped by the artificial barrier which has been set up between them. India has experienced more than its share of suffering and hardship in the past, but the founding of two separate nations has only served to aggravate an already bad situation. *Halfway to Freedom* is an excellent factual presentation in words and photographs of India's condition today.

But there is another pair of nations which could also be characterized as "these handicapped twins." Israel and the Kingdom of the Jordan present an almost equally sad picture.

Almost from birth the lives of the twin brothers Jacob and Esau presented both contrast and conflict. They were decidedly different in personality, tastes and outlook. Conflict seemed inevitable. Thus it has been with their descendants, the Jews and Arabs. The Arabs have stayed at home through these centuries, while the Jews have been in exile away from home, scattered over the whole earth. When the Jews started to flock back into Palestine after the first World War the fires of ancient hatred were fanned into flame. Actual fighting has now ceased, but a deep-seated hatred still remains. Most important of all, Palestine is now divided between two separate nations, Israel and Jordan. Even the city of Jerusalem belongs to both camps, the old city inside the walls to the Jordan Kingdom, the new city west of the walls to Israel. If one goes to Israel—by boat to Haifa or by plane to Lydda—hoping to visit the old shrines of Samaria, Jerusalem and Bethlehem he is in for a keen disappointment, as many travelers in recent

months have found to their sorrow. In order that we might get to Bethlehem for Christmas Eve and spend Christmas day in the old city of Jerusalem, we flew to Cairo and Beirut and entered Palestine by way of Damascus and Amman, coming in the back door, as it were. An Israeli visa on our passport would have barred us from all Arab territories, and conversely our visas of four Arab nations barred us effectually from Israel. (Road to Bethlehem)

Naturally, those who have extended opportunity to observe the unhappy situation have tended to form rather definite conclusions. Millar Burrows spent the winter of 1947-48 in Jerusalem as director of the American School of Oriental Research there. He has written very emphatically his impressions in his recent book, *Palestine Is Our Business*. Living on the Arab side and seeing the distressing sufferings of the Arab refugees, many thousands of whom are Christians has led him to throw the blame on Jewish shoulders. He discounts the Jewish claims to Palestine and asserts strongly that the Arabs have been robbed of their rightful home.

It is a difficult and delicate question. Articles have been written on both sides of the issue. It is indeed a pathetic sight to see the tens of thousands of Arab refugees in the large camps on both sides of the Jordan River. We saw many families living in caves and among the ruins of Roman days. The mass migrations in Palestine, with their attendant sufferings, furnish a most striking parallel to those in India a short time before. It would appear that in both cases some of the frightened fleeing from home was unnecessary. A good background study of the present situation will be found in James Parke's *History of Palestine* (Oxford, 1949). It traces the story from A. D. 135 to 1948.

The one who wants to understand the Zionist movement which produces the new state of Israel will find a comprehensive treatment in *Trial and Error*, the two-volume autobiography of Chaim Weizmann, Israel's first president. To me this was the most satisfying biography I read in 1949.

While we are thinking of the strange twists and turns that history takes it might be well to call attention to the most significant book of the year on the philosophy of history. Last year we called attention to Toynbee's *Civilisation on Trial*. To Reinhold Niebuhr there is only one true view, the Biblical-Christian. As in all his recent books Niebuhr exhibits a profound pessimism concerning man's nature, which is sinful.

#### COMMENTARIES AND CHARACTER STUDIES

The big news in the commentary field this year is the beginning made on the reprinting of Lange's *Commentary*. Following the lead of its closest competitor Eerdmans, who began to publish Calvin's *Commentaries* the year before, Zondervan Publishing House is rendering a great service in making available again one of the greatest commentaries ever written. For the benefit of ministers it is coming out a volume a month. Dr. Wilbur Smith recommends this set as the best commentary on the whole Bible. I can conscientiously advise every preacher to get it if he wishes to do careful expository work on the Bible.

For some time we have recommended the *Pulpit Commentary* as one of the best on the whole Bible. Eerdmans has announced the reprinting of that in 1950. During 1949 it republished the famous Keil and Delitzsch *Commentaries on the Old Testament*, in twenty-five volumes. I have gone carefully through the two volumes on Isaiah and have found them scholarly, thorough, and conservative. There is nothing better for intensive study of the Old Testament. While we are mentioning reprints we might note another important one, Schaff's *History of the Christian Church*. Some volumes of this have been rather difficult to get in recent years. Eerdmans is to be commended for making this valuable set available again. Baker Book is also reprinting the New Schaff-Herzog *Encyclopedia of Religious Knowledge*, a standard work in that field. It is heartening to be able to buy some of these scarce items again.

H. Wheeler Robinson's little book, *The Cross of Hosea*, follows George Adam

Smith's theory concerning Hosea's marriage. He also identifies the two main emphases of Hosea's message as the inwardness of sin and the victory of grace.

Professor Leslie of Boston University School of Theology has put out his best book thus far, entitled *The Psalms*. Under about a dozen different headings all of the Psalms are treated. The comments are often helpful and illuminating, and the book has real value, though of course the author is liberal.

Dr. W. O. Carver, for forty-seven years professor of Southern Baptist Theological Seminary, has also just produced what is doubtless the most important of his eighteen volumes. He has called his study of the Ephesian epistle *The Glory of God in the Christian Calling*. When a book by such a thoroughly conservative scholar as Carver wins enthusiastic praise from W. E. Garrison in the Christian Century, it must have unusual value.

Lester A. Wolf has written of the apostle Paul in the first person in his book *I, Paul*. One or two points of interest could be mentioned. He holds that Paul went into Arabia to preach rather than to prepare. He also has Paul evangelizing in Syria and Cilicia for fourteen years before going to Antioch.

Harry Emerson Fosdick has written one of his most conservative books of recent years in *The Man From Nazareth* ("As His Contemporaries Saw Him"). The author tries to discover the attitudes of various groups of Jesus' day toward the Master. However, there is nothing strikingly new in the book.

Also surprisingly conservative is Martin Dibelius' new book, *Jesus*, published by Westminster Press. A popular treatment is to be found in Oursler's *The Greatest Story Ever Told*, one of the five best sellers in the nonfiction field. The story is written from the standpoint of a devout Catholic. It is interesting to note that it was a tour of the Holy Land which shook Oursler free from what he calls a "contented agnosticism" of twenty-five years. One is reminded of a similar experience

that resulted in the writing of *Ben Hur* by Lew Wallace.

Two or three other books in the Biblical field might be noted at this point. After nearly half a century that has passed since Davidson's *Theology of the Old Testament* appeared in 1904, the long dearth of an up-to-date text has been met by *The Theology of The Old Testament*, written by Otto Baab, professor at Garrett. While not consistently conservative it is certainly not thoroughly liberal. Not as detailed as Davidson's, it yet is readable and often helpful.

Luther Weigle's *The English New Testament* is a fascinating presentation of the history of the English New Testament from Tyndale to the Revised Standard Version. It will largely take the place of Goodspeed's excellent *Making of the English New Testament*, now out of print. One of the interesting features of the book is the sidelights it furnishes on the inside workings of the revision committee. This book is a good corrective to Oswald Allis' *Revision or New Translation?*, reviewed last year.

Not only do we have a new textbook in Old Testament theology, but we also have a scholarly *Introduction to the Old Testament*, by Edward Young, professor at Westminster Seminary. It is much longer and more exhaustive than Cartledge's *Conservative Introduction to the Old Testament* (1943); it is also decidedly more conservative. In fact, one would have to classify Young's treatment as ultra-conservative. The main criticism I would make of it is that it is rather too academic at some points for the average minister. For instance, in his bibliography at the end of the chapter on Kings, the author lists fourteen books. Of the fourteen, only three are in English! The preponderance of Dutch and German works is almost as heavy in the bibliography on Isaiah. Nevertheless it must be said that Professor Young has made a valuable contribution to the conservative cause. Though young in years as well as name, he is a competent scholar, widely read, thorough and fair. We recommend his book.



In the field of New Testament theology a serious, scholarly piece of work has been done by Elias Andrews in his *The Meaning of Christ for Paul*. Though not every point of view of Professor Andrews could be accepted, yet the value of his book cannot be questioned.

For those interested in archaeology we would commend W. F. Albright's new volume, *The Archaeology of Palestine*, the most authoritative work on the subject.

#### MISCELLANEA

If there has been any truly great biography of a religious leader published in 1949 I have not seen it. We have already mentioned Chaim Weizmann's autobiography. Probably one of the best religious biographies of the year is that of the famous southern Baptist preacher Robert G. Lee, written by Schuyler English at the request of the Zondervan brothers. It is a great story of a great life and will prove to be a real inspiration to every minister who reads it.

One of the outstanding conservative seminaries in this country in recent years has been Biblical, in New York. Charles Eberhardt has written the life story of the founder, Wilbert Webster White, calling it: *The Bible in the Making of Ministers*. Much space is devoted to outlining Dr. White's plan for a Bible-centered curriculum. The method used at Biblical has produced good results in the graduates who have gone out to preach and teach.

Of a decidedly different character is the pathetic little book, *The Third Strike*, by Jerry Gray. It is the story of a young man's losing fight against alcohol, told in his own words. The narrative is vivid and dramatic. But the sequel was a tragedy. The keen, capable fellow finally "batted out" and committed suicide. Everyone should read this book to be stirred again to the menace of liquor.

A refreshing contrast to this is Elton Trueblood's annual contribution, *The Common Ventures of Life*. Dr. Trueblood deals

very sensibly with marriage, birth, work, and death.

Turning to sermons, we would note especially two series, both published by Revell. One is called *Great Pulpit Masters*. Volume I is on D. L. Moody and Volume II is on C. H. Spurgeon. The other series is entitled *Great Gospel Sermons*. Volume I, "Classic," includes sermons by Finney, Talmadge, Spurgeon, Moody, Torrey, Chapman, Gipsy Smith, Billy Sunday, and others. Volume II, "Contemporary," has sermons by such men as William Ward Ayer, Billy Graham, Harry Ironside, Torry Johnson, Robert G. Lee, Macartney, Walter Maier and Harold Ockenga—all conservatives. These four volumes should prove of real value, as will also *Mr. Jones, Meet the Master*, published by Revell this year.

Andrew Blackwood has written another good book, *Pastoral Leadership*. No wide awake pastor should need any urging to get Professor Blackwood's books. He is always helpful in discussing the work of the ministry, and this is no exception.

As in the case of biographies, so in the field of fiction; I have not seen any giants against the sky. Guy Howard, "The Walking Preacher of the Ozarks," won the Zondervan \$5,000 fiction award with *Give Me Thy Vineyard*. It is readable and interesting; but this reviewer did not sense in it the qualities of a great novel.

Sholem Asch has come up with another fairly solid book, entitled *Mary*, built around the mother of Jesus. Though written by a Jew, it reflects almost a Catholic point of view in ascribing miracles to Jesus in His childhood. The book is devout and does not exhibit too much distortion of the Gospel records. It is valuable for its picture of the Jewish setting in which Jesus was brought. In some ways it is less objectionable than the author's *The Nazarene* and *The Apostle*.

## A Challenge from Britain

NORMAN DUNNING

I first came to the North American continent soon after World War I. Thirty years later, I find myself here again, and have been quick to note a very considerable change in the intellectual attitude of this generation toward the Christian faith.

When I first knew America, it would have been true to say that, outside the pale of organized religion, there was practically no interest in spiritual truth. That was a consequence, I think, of two things: First, of the materialism that followed in the train of the interpreters of Charles Darwin, and second, of the Rationalism of the school of Herbert Spencer.

Man in his unregenerate state has always been eager to explain the universe, with its mysteries of life and being, without having to bring God into the calculation, and in the middle of the last century, it seemed as though there was being offered to the world, an explanation of itself in which there was no need to admit of creation or of a Creator. Side by side with this teaching, there was going the philosophy of the Spencerian School, which claimed that nothing indeed be accepted as truth unless it could be demonstrated in the laboratory of the scientist or proved according to the laws of logic. It is easy to see how such a doctrine would strike at the very roots of the Christian faith which, after all, is dependent upon revealed truth. So, materialism and rationalism went hand in hand through the early part of the 20th Century, making their appeal to the mentality of a world, which consequently had but little interest in spiritual truth.

With the passing of a generation, a great change has come over the thinking of the people. It would not be true today, to say that in America there is no interest in spiritual truth outside the Churches. Indeed, one of the most outstanding features

of the life of our age, is the obvious interest in the spiritual, outside of organized religion. Indicative of the change that has come over the thinking of our people, is the change in our vocabulary. The great word of the last generation was the word 'evolution'. It summed up the thought trends of an age, and was a word with which to conjure. The word has lost its magic power, and its place is taken in the vocabulary of today, by the word 'personality'. All the research of modern metaphysics is toward the explanation of that in the human, which we call 'personality'.

There is something about the man that is not hands or head or physical frame: something that is independent of the physical—not quite that, for it uses the physical as a vehicle of expression. Medical science is busy explaining to us today the processes of anabolism and metabolism, whereby our bodies are undergoing change continually; every drop of blood, every scrap of bone, every ounce of flesh, being replaced particle by particle, cell by cell, moment by moment. The process is complete every seven years, so that every seven years, evidently, we get an entirely new body; and yet I am meeting people in America this year, whom I met thirty years ago, and have not seen since, and I recognize them, and they know me! Why? Because there is something about the man that is continuous in spite of material change; the personality, the soul! The mind of our generation, working in this realm, at the very center of which is this emphasis upon personality, has turned from the old apostasy, and has evidently discovered that the real is to be found only in the realm of the spiritual.

For one thing, Materialism as a philosophy is about bankrupt. It was built up, on the theory that all existence could be analyzed and sub-analyzed until we came

to final analysis—the atom, a unit and indivisible. But we have lived to see science discredit Dalton's atomic theory, with the discovery that the atom, far from being a unit, is a microcosm, capable of division, in which the sum of the parts is not equal to the whole; and the difference has expressed itself in what militarism calls 'blast' and what the industrialist, we hope, is going to call 'power'. That process of subdivision can go on to infinity, until there is nothing but 'blast' or 'power', and what we thought was the 'real', can no longer be regarded as such, but ultimately resolves itself into something that can only be explained in language that belongs not to the material, but to the spiritual universe.

There is another thing. We belong to a generation that has faced squarely alternatives to the Christian way of life. Fascism deified the State and regarded the individual of importance, only as a unit in the aggregate. We have rejected this as a philosophy of life because it came into conflict with our basic belief in the sacredness of human personality. Or Naziism, which did with Race what the Fascists did with the State; which taught that there was one supreme Nordic race and that ultimately world salvation was dependent on that supreme race having full opportunity of self-realization; that the interests of all people must be sacrificed to the interests of this supreme race. We rejected it, because the Scriptures have taught us that, with God there is no such respect of persons. Or, that atheistic Communism, about which

Europe knows so much, and which America so rightly dreads; which would separate one class from the rest of the community, and sacrifice the whole community in the interests of that one class. We rejected it as being contrary to our profound Christian faith in the brotherhood of man. Our generation has faced these alternative philosophies to a Christian civilization, and we have rejected them in turn. We are left with a widespread and profound intellectual interest in Christianity as the only practicable way of life for a slowly-awakening world.

What an opportunity this gives to the Christian Church! Here we are, the experts facing the challenge of an inquiring generation, and ours is the privilege to guide the thought of an age, profoundly interested in spiritual truth, into channels that will converge on the discovery of the soul of all that is spiritual—God Himself.

In this day of God's power, is His Church in America to be found willing? For good or for evil, world leadership has crossed the Atlantic Ocean. Eighteen hundred millions of people have their eyes on this nation. Richly endowed by nature, with almost inexhaustible wealth, leading the world in the mechanical sciences, having an educational system second to none on earth, America carries a great responsibility. Let there be a revival of real religion on the North American continent today, and before the century ends, "the Kingdoms of this world would become the Kingdom of our Lord and of His Christ."



# Jesus' Use of the Old Testament

LOWELL E. ROBERTS

Among biblical scholars there exists a tendency to require the Old Testament to stand or fall on its own merits, exclusive of any New Testament witness to its integrity or its value. It seems, however, that he who has a reverent regard for the unity of God's written revelation to man must consider the two Testaments in their entirety and their interrelation. Conservatives have long appealed to our Lord's testimony in order to establish the historicity of Jonah, but they have tended to dismiss any serious consideration of His position as a student of the Old Testament with the simple assertion of His omniscience. Thus they have too frequently neglected a careful investigation of His use of the Hebrew Scriptures in His ministry. This article makes no claim to especial originality, but seeks to set forth simply, and in the light of some scholarship on the liberal side, some observations on Jesus' use of the Old Testament.

## I

### HIS ATTITUDE TOWARD JEWISH NATIONALISM

That the Jews were a chosen people the Old Testament clearly affirms. It is not to be concluded, however, as some have assumed, that the election of Israel reveals such partiality in God as would cause Him to so favor Israel as to be unjust in His dealings with men in general. The Covenant with Abraham, and the Book of Isaiah, make it clear that God intended that the Hebrews should be a channel for the communication of divine blessing to all nations. Their very existence was a witness to their heathen neighbors concerning the uniqueness and exclusiveness of the one God. Jewish narrowness and selfishness prevented the large-scale realization of Jehovah's purpose in this respect; that

which should have been generously disseminated was selfishly retained.

Our Lord did not share Jewish prejudice in this matter. Addressing the Samaritan woman, He testified to His own Messiahship, much to the surprise of both the woman at the well of Sychar and the Disciples. The palsied servant of a Roman centurion was healed, and the servant's master received distinction for possessing faith such as the Lord had not found in Israel. The sorely tormented daughter of a Syro-Phoenician woman secured freedom from demon possession, and the mother was warmly commended for her faith. From these last two incidents we may justifiably draw the conclusion that great faith is frequently more readily attained by those who are not "birthrighters".

Jesus did not consider, as did His countrymen, that Jewish claims to Divine favor were inalienable. To them, being children of Abraham was considered sufficient; to Him, it was evident that while Abraham, Isaac and Jacob would enter the kingdom, accompanied by many Gentiles, a great number of those to whom He spoke would be cast into outer darkness, where dwelt weeping and gnashing of teeth. He could not accept the Jewish doctrine of "Once in *race*, always in *grace*."

As an explanation of Jesus' acceptance of some Jewish beliefs, it has been urged that He, being a Jew, was merely acquiescing in prevalent Jewish prejudices. While more will be said on this question later, it is sufficient to note here that, with reference to the possibility of Jews losing their spiritual and national preeminence with God, Christ was in no measure confused. As the national fortunes of His people dwindled, He sought to point out that the deeper message of Israel was that of pointing to the flowering of a new day. He

Himself was to be the fulfilment of Israel's prophetic thought.'

## II

### HIS USE OF SCRIPTURE IN TEMPTATION

One of Jesus' most effective uses of Scripture was in the combatting of temptation. The accounts in the Synoptics are well known; for the purpose of this study, quotations will be taken from Luke's Gospel. When Satan assailed with three consecutive appeals, addressed to three propensities, Christ responded with a series of passages quoted from Deuteronomy. The first that "man shall not live by bread alone", suggests the contrast between ordinary food and the other modes by which God sustains life. Its thrust is, that God is able to care for His own in ways apart from the customary means.' The second, "Thou shalt worship the Lord thy God, and Him only shalt thou serve", suggests the contrast between God and all other objects of worship; the sources in Deuteronomy has special reference to the contrast between Jehovah and the gods of surrounding nations.' The third, "Thou shalt not tempt the Lord thy God", grows out of the incident of Israel at Massah, in which Israel made a foolhardy demand for Jehovah's protection; Jesus likewise repudiates the suggestion that He throw Himself into needless danger, and then expect divine deliverance.'

In connection with this incident; we note the quotation made by the tempter: "He shall give his angels charge over thee, to keep thee." This is from Psalm 91:11; Jesus' reply is based upon two grounds: first, the condition "in all thy ways" is omitted; more significant still, He suggests in the following verse (Luke 4:12) that providential care *has* necessary conditions.'

These usages indicate that our Lord was aware, not only of the specific wording of the passages in question, but also of their contextual connections. With consummate skill, He brought them to bear upon an im-

mediate situation, and in such a manner as to throw light upon their usage in Old Testament times. In all of this, we see an objectification of the practice of the Psalmist, "Thy word have I hid in my heart, that I might not sin against thee." Our Lord's use of this stands as a perennial pattern for the Christian.

## III

### HIS RECOGNITION OF THE AUTHORITY OF THE LAW

Jesus asserted that the Law and the prophets prophesied "until John" but He did not imply that at John's coming they lost their value. He did not hesitate to credit Moses with the distinction of being the Lawgiver, for He asked "Did not Moses give you the law?" This was significant to Him. To the same source He attributed the rite of circumcision (John 7:22); this means, in its context, that the ordinance (which sets aside the usual observance of the Sabbath) was prescribed in the writings of Moses, for in actuality the rite was ordained in the Covenant with Abraham.'

It does not seem that Jesus desired to effect a distinct break with the past; and He could certainly not be justly accused of thinking the Old Testament to be of little value. He allowed Himself, in some degree at least, to be bound by it, and declared to John the Baptist that "it becometh us to fulfill all righteousness." through an outward ordinance. Not one jot (*yodh*), the smallest letter of the Hebrew alphabet) nor one tittle (the minute characteristic which distinguishes one Hebrew alphabetic character from a similar one) shall be stricken from the Law until its fulfilment. The lawbreaker and false teacher shall be least in the Kingdom of Heaven, while the one observing the Law and the true teacher shall be great in that Kingdom. Jesus criticized the Jews severely for their rejection of the Law and their substitution of tradition for it, employing as an example their misinterpretations of the Fifth Commandment which resulted, in some in-

'Crawford Howell Toy, *Quotations in the New Testament*, p. xxvii.

'Toy, *op. cit.*, p. 20

'*Ibid.*, p. 23

'*Ibid.*, p. 21

'*Ibid.*, p. 22

'Marcus Dods, "The Gospel of John" in *The Expositor's Greek Testament*, Vol. I, p. 764.

stances of their denial of parental authority.

Thus, He in no way sought to impeach Old Testament authority. Rather, he sought by word and deed to establish it. Note His words: "Think not that I am come to destroy the Law, or the prophets; I am not come to destroy, but to fulfill." In practice, he instructed the healed leper to offer a gift for his cleansing according to the prescription of Moses. In this latter, Jesus not only sought to render the man socially complete as he was already physically whole, but also to avoid the encouragement of laxity toward the law, even though the official religion of His day was little worthy of respect.<sup>7</sup>

It goes almost without saying that our Lord recognized the binding quality of the Ten Commandments; on various occasions He made direct reference to them. Five of these he called to the attention of the rich young ruler, adding the necessity of loving one's neighbor.<sup>8</sup> In reply to the Pharisee lawyer's catch question, He condensed all the Commandments into two, love of God and love of neighbor, quoting here from Deut. 6:5 and Leviticus 19:19.

In addition to His general acceptance of the binding quality of the whole Law, He placed a higher interpretation—His own—upon it. In the light of the higher revelation made in Jesus Christ, *anger without cause* becomes gravely dangerous.<sup>9</sup> Adultery no longer inheres exclusively in an overt act, for immoral thoughts are equally reprehensible in the sight of God. Divorce is seriously limited; and Moses' apparent leniency with respect to the disintegration of the home must be attributed to Jewish hardness of heart. (Here He

seems to assume that the Law allowed divorce on the lighter grounds permitted by the school of Hillel.)<sup>10</sup> Jesus circumscribed oaths" with His "But I say unto you, Swear not at all...." Revenge must be supplanted by a new mode of action; instead of one's receiving satisfaction through a personal infliction of an injury like to the one he has suffered, as was prescribed by Old Testament civil law, he is enjoined to turn the other cheek. Nor is it sufficient that one carry out this injunction in spite of his inner desires in one matter; for the void resulting from displacing hatred of enemies must be replaced with genuine love. This implies an elevation in the interpretation of the law of Israel; we see, for example, in Leviticus 19:18 that love for neighbor was earlier restricted to fellow-countrymen. This grew out of the commanded devotion to the interests of the chosen people, but is now to be gathered up into a higher practice, based upon the universal thrust of Christ's love."

#### IV

#### HIS ACCEPTANCE OF OLD TESTAMENT HISTORY

Our Lord did not merely talk about the Old Testament; He lived in a manner which indicated that He believed it! He makes repeated references to Old Testament incidents which would be meaningless, had He no faith in their historicity, and had He simply accommodated Himself to beliefs current among His hearers, without regard to their literal accuracy.

The two sexes are the result, not of mere accident in a naturalistic scheme of development, but of the creative activity of an omnipotent God. Noah, to many present-day critics a purely mythological figure, was to Christ an historical personage who entered a very real ark. In the same passages Christ attests His belief in the factuality of the Flood.

While the Jews were children of Abraham by physical generation, their claims to being his spiritual offspring were un-

<sup>7</sup>Alexander Balmain Bruce, "The Gospels According to Matthew, Mark, and Luke" in *The Expositor's Greek Testament*, p. 138.

<sup>8</sup>The order in which the precepts are given in this account (Matt. 19: 18-19) is not especially significant. The citation of "Thou shalt love thy neighbor as thyself" from outside the decalogue was in accord with rabbinical practice. See Toy, *op. cit.*, p. 48.

<sup>9</sup>Toy, *op. cit.*, p. 28. The quotations here are not verbal, but are general summary statements of the Jewish law.

<sup>10</sup>Toy, *op. cit.*, p. 29.

<sup>11</sup>His citation is a free quotation of Num. 30:2 and Lev. 19:12.

<sup>12</sup>Toy, *loc. cit.*

masked and shown to be false by their desire to kill the Messiah. Not only did our Lord believe in Abraham's actual existence, but he was declared also a perceiver of future events, for, according to Jesus, Abraham saw Christ's day and rejoiced because of it. But while Abraham was to Christ, as to His fellow-countrymen, a remarkable individual deserving high esteem, Jesus declared that His greatness exceeded Abraham's for "Before Abraham was, I am."

Christ's mention of Lot is evidence that He believed Lot lived, and His terse caution, "Remember Lot's wife," implies some catastrophic occurrence such as that described in Genesis. In addition to this, Lot's name is connected with the tragic destruction of Sodom. This vile city received further notoriety as the Lord pronounced sentence on Capernaum, remarking that Sodom's fate will be preferable to Capernaum's at judgment. In the same manner He announced that Sodom will fare better in the Day of Judgment than those cities which in His day rejected the message carried throughout Jewry by the Seventy. Terms which are almost identical with those just referred to describe the moral responsibility of Sodom and Gomorrah at the Day of Judgment, as contrasted to that of those to whom the Twelve were sent.

Moses' experiences at the bush receive confirmation in Christ's reference to, and apparent acceptance of, that event. God was accepted by the Lord as the God of Abraham, Isaac, and Jacob. Christ entertained no doubts concerning the account of the Divine gift of manna in the wilderness, and, using this as a homiletical springboard, He proceeded to declare Himself to be the true bread from Heaven and the Bread of Life. These three incidents confirm Jesus' acceptance as historical of records preserved in Exodus.

The Book of Numbers is not left by the Lord without witness to its veracity, for He referred factually to the serpent in the wilderness. In addition, He asked if those Pharisees who objected to the disciples' plucking grain on the Sabbath did not know that the priests were blameless who in the temple "profaned" the Sabbath.

As another method of justifying His disciples' conduct, Jesus cited the instance of David's eating the shewbread, a breach of Levitical law.

At least two instances in I Kings are mentioned by the Lord. The Queen of Sheba's visit to Solomon was used as an illustration, as was Elijah's assistance to the widow at Sarepta. II Kings also has a crown of acceptance placed on its historical accuracy in Christ's reference to the healing of Naaman. In none of these incidents is there the slightest intimation that Christ thought of these as folklore, but every indication that He regarded them as thoroughly factual. Jesus thrust home His accusation that the Jews were prophet-killers by calling to their attention the murders of Abel and Zechariah described in Genesis and II Chronicles.

Last but not least, in Christ's historical references which we are considering is that of Jonah and the fish. While it is popular today to refer to that submarine experience as mere allegory, it was to Jesus an actuality and furnishes proof of our Lord's belief in the literality of one of the most hotly-contested portions of the Old Testament.

## V

### HIS ACCEPTANCE OF OLD TESTAMENT PROPHECY

Christ no more rejected the Old Testament's prophecy than did He its history, but rather accepted it as readily. Unquestionably He should have been able to understand that prophecy, for, to the two on the Emmaus road, He, "beginning at Moses and all the prophets" . . . expounded unto them in all the Scriptures the things concerning Himself. He confidently asserted that Moses, the prophets, and the Psalms contained things written of Him. Replying to the scribes' and priests' displeasure which was vociferously expressed during that Last Week when the children cried, "Hosanna to the son of David," Jesus quoted the Psalmist, "Out of the mouth of babes and sucklings thou hast perfected praise."

This means, that Jehovah manifests the paradox of His power by employing feeble things, such as children to manifest a truth



not grasped by learned men. Hence, children were seen by Jesus to be instruments of praise and strength." Three Gospels record Christ's quotation of David: "The Lord said unto my Lord, 'Sit thou on my right hand, till I make thine enemies thy footstool.'" Here, David is alluded to, not merely as author of the passage, but the one whose career is described by it. Toy personally can find no applicability to David's life in Kings, but recognized that Jewish expositors both found such an applicability and also considered it to be Messianic.<sup>18</sup> Again, it was David who had prophesied, "They hated me without a cause." The Psalms had further honor paid them as Christ referred their statements to Himself: "Blessed is He that cometh in the Name of the Lord," and: "The stone which the builders rejected, the same is become the head of the corner." In this latter quotation, Jesus Himself in the embodiment of the truth that God chooses His instruments without regard to human estimate of them.<sup>19</sup> Christ foresaw His death, attempted to prepare His disciples for it, and proclaimed that it was essential for fulfilling the Scriptures.

The Lord offered confirmation to one of Daniel's prophecies when He, commenting on future events in response to the disciples' questions, mentioned the "abomination of desolation."<sup>20</sup> This He sees, not only as an event shocking to the Jewish religious consciousness, but as one involving great physical hazard.<sup>21</sup>

In His account of the rich man and Lazarus, our Lord quoted Abraham as telling this unfortunate individual that the message of Moses and the prophets should be sufficient to precipitate men's repentance, and, if this did not produce the desired effect, the return of one from the dead would fail also.

The elevated literary production of Isaiah has suffered repeatedly from dissection by critics. Jesus made frequent re-

ference to Isaiah's prophecies. Isaiah had spoken of Jewish failure to understand spiritual things, and to this Christ referred. Originally, Isaiah himself was to produce this result. In Jesus' day, however, the affect of the preaching of repentance had the same result—of producing hardness and blindness.<sup>22</sup> The prophet had also described the Jews' hypocrisy as giving lip-service and refusing heart-obedience, and of this fact the Lord informed them. The force of this usage was, that the traditionalists to whom He spoke were open to the same charge as the contemporaries of Isaiah. Here Jesus, like Isaiah, attacks the people and opinions which were held in the highest regard by the men of the day.<sup>23</sup> Again, it was Isaiah who was quoted when the profaned condition of the temple made necessary its cleansing which took place at the close of Christ's ministry. The temple, so the prophet declared, should be called a house of prayer. Furthermore, it was Isaiah who had written the marvelous passage which Christ unhesitatingly applied to Himself:

The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

Jesus here interprets these words in their deepest spiritual sense, and interprets them as expressive of His own mission.<sup>24</sup> Also, our Lord gave no hint that these quotations from chapters 6, 29, 43, 56 and 61 were from the pen of more than one writer. To those who hold a high view of the Person of Christ, this quotation from several sections of Isaiah, without qualifications, is a strong witness, not only to our Lord's high estimate of the Book, but to its total Isaianic authorship.

## VI

### CONCLUSION

Christ's testimony concerning the Old Testament has far-reaching implications in

<sup>18</sup>Toy, *op. cit.*; p. 55.

<sup>19</sup>*op. cit.*, pp. 62f.

<sup>20</sup>*Ibid.*, p. 57.

<sup>21</sup>For extended treatment of this quotation, see Toy, *op. cit.*, p. 65.

<sup>22</sup>Bruce, *op. cit.*, p. 292.

<sup>23</sup>Toy, *op. cit.*, p. 37.

<sup>24</sup>Toy, *op. cit.*, p. 44.

<sup>25</sup>Toy, *op. cit.*, p. 80.

the light of the bases of modern liberal criticism. Critical theories have for the past century and a half, stemmed from principles demanding the radical dissection of the Old Testament. But everything significant which has been advanced by Biblical critics can be summed up rather generally in the major presuppositions of Wellhausen, to whom the Old Testament was unreliable because: 1) the authenticity of its history should be regarded with skepticism, 2) the culture and religion it pictured must have been the result of a long evolutionary process, and 3) supernatural intervention in the origin and development of Israel's religion was improbable, if not utterly impossible.<sup>21</sup> Without indulging in any mental contortions one can readily see that this whole scheme is thoroughly evolutionary and naturalistic.

In the history of Biblical criticism the Pentateuch was first attacked on the grounds of its unity, authorship, and authenticity. Some have said that Moses perhaps did not live and certainly never wrote. Thus, in their thinking, any laws attributed to him were in reality borrowed from Hammurabi, king of Babylon, regarded by many scholars as a contemporary of Abraham, or from other existing law codes. What did Jesus say about this? When a Hebrew spoke of "The Law" he apparently had in mind the unity of the Pentateuch. That this was true of Christ, also is indicated by the fact that he uses the expression "law and prophets" as inclusive terms. (Matt. 7:13; 11:13; 22:40, Luke 16:16). Frequently, He mentioned Moses as the author of the passage quoted, and He included all the Pentateuchal books in His Old Testament references. Repeatedly He used incidents from these books in His preaching and in such a manner as would be without point, or at least weakened in force, were the passages not historical.

Some of the most questioned accounts in the Old Testament received special mention upon the part of our Lord, as if He definitely anticipated the questions which

would be forthcoming against the Scriptures. It is not without significance that the following should receive His especial mention: the Creation, the Flood, the destruction of Sodom and Gomorrah, the burning bush, Lot's wife's fate, Naaman's cleansing, and Jonah's experience.

Critics have long assailed the unity of the Book of Isaiah. While this unity stood unquestioned for 2500 years, its authorship is today assigned to Isaiah by only a few Old Testament scholars. Obvious differences in style between Isaiah 1-39 and 40-66 suddenly came to be accepted as conclusive evidence for divided authorship. But why? We do not always write letters in the same style (e.g., business letters and love letters), nor do we always adopt the same form of writing over an extended period of years. Problems with reference to the historical section (chapters 36-39) were partially responsible for postulating three Isaiahs. In critical circles today as many as five Isaiahs are supposedly distinguishable as contributing to the sixty-six chapters. But these ingenious researches have no eyes for any possible unifying qualities or motives in the book as a whole. Jesus quoted from the several supposed sections, and nowhere indicated any uneasiness with reference to the question of Isaiah, son of Amoz', relation to all of them.

Some find Christ's attitudes explainable upon the basis that He, being a Jew, was suffering from the prevailing Jewish misconceptions of His day. It has been impossible historically to reconcile this with His deity, even if we should be generous in accepting a radical *kenosis*. It is also suggested that He knew better, but chose to conduct Himself as if He accepted Jewish misunderstandings. Such an Accommodation Theory would be difficult to reconcile with His claim that He was the Truth. It seems impossible to have an erring Old Testament and a divine Lord; we must have either an unreliable Old Testament and no Christ in the sense held by historic Christianity; or a trustworthy Old Testament and a Christ who was the Son of the living God.

<sup>21</sup>Julius Wellhausen, *Prolegomena zur Geschichte Israels*, *passim*.

We frequently meet those who contend that faith in Christ may consistently be held apart from a trust in the Old Testament, but our Lord declared an indissoluble liaison between Himself and the Old Testament by commenting on the Jews' perusing of the Scriptures as follows: "For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my

words?" The true function of the Scriptures was to bring men to the Life-Giver.<sup>2</sup> Esteem for Him goes hand in hand with a high evaluation upon the Witness to Him and confidence in Him can scarcely be nourished and sustained apart from a confidence in the Old Testament parallel to His.

<sup>2</sup>Dods, *op. cit.*, p. 745.



## *Alumni Letter*

Dear Alumni:

Many of us are encouraged to believe God is about to give us another world-wide revival. Signs on every hand seem to point in that direction. Here and there over the nation fires of revival have been breaking out—the Billy Graham meetings in Los Angeles, in Boston and in Columbia, South Carolina; the unusual demonstration of the presence of God in the Wheaton College revival, as well as in other schools.

Then, of course, that which comes closer to our hearts—the marvelous revival at Asbury. We shall never cease to thank God for the privilege we had of being on the scene as a first-hand witness when God moved in and took over that Thursday morning in Chapel. No doubt all of us have witnessed some great revival scenes in our years at Asbury; but everyone who was there will quickly affirm that there was never anything like this.

It was so evident that something was going to happen that day, although it was neither planned nor promoted by anyone. The very atmosphere seemed charged with the power of the Holy Spirit. Like the “rushing mighty wind” which swept over the disciples at Pentecost, something electrifying seemed to grip every heart there that morning. One felt himself lifted into the very heavens. Hearts were melted, stubborn wills broken down, hidden sins uncovered under the impact of the indescribable scenes of blessing and victory which followed.

But for all its unusualness, we are still persuaded that God is waiting to repeat the same thing in place after place, and is already doing so as the good news spreads. Many are praying for it to come. As prayer joins prayer, and fire joins fire, we shall soon see them coming together as one great conflagration of spiritual power, like a prairie fire sweeping the nation.

If the fires have burned low in places let us quickly toss upon them the fuel of our fully consecrated lives until the flames are leaping high, because the Lord has come down in the fire of the Holy Ghost to consume the sacrifice. Then will the people fall down and say, with Israel in the day of Elijah. “The Lord, he is God!”

I can think of no group in a better position to be used in this way by the Lord than the alumni of the Asbury institutions. Do you not agree with me? Then dare we fail Him in this needy hour?

Yours for revival,

DEE W. COBB

# A French Odyssey

ROBERTA DAY CORBITT

"To disturb, that is my rôle," André Gide is quoted as having said,<sup>1</sup> and his American biographer, Klaus Mann, brother of Thomas, says of him, "He echoes our uncertainties, he articulates our dilemmas."<sup>2</sup> Of the essayist Montaigne, Gide wrote, "I consider it a mark of great strength in Montaigne that he succeeded in accepting his own inconsistencies and contradictions. . . . There is nothing that Montaigne dislikes more than a personality—or rather an impersonality—obtained artificially, laboriously, contentiously, in accordance with morals, propriety, custom, and what he likens to prejudices. 'There is no course of life so weak and sottish as that which is managed by Order, Method, and Discipline'."<sup>3</sup>

The contradictory tendencies of the human race fascinated Gide. The German Nietzsche and the Russian Dostoevsky are his two great masters of thought. He credits the "great specialists of the human heart, Shakespeare, Cervantes and Racine," with acknowledging these inconsistencies and, taking comfort from this authoritarian excuse for short-comings, Gide sets up his doctrine of salvation through surrendering to one's instincts.<sup>4</sup> Through the hypocrisy of conventionality one strangles himself, he preaches. "I was persuaded that each human being . . . had a rôle to play on this earth, his only, that resembled none other. . . ; so that any attempt to surrender oneself to a common rule seemed to my eyes as treason . . . to be likened to the great sin

against the Holy Ghost for which there is no forgiveness."<sup>5</sup> In this blasphemous remark can be seen an attempt to justify his presumption through the Scriptures. Before going further let me point out that this thesis was not that of some obscure would-be philosopher, but of one of the greatest writers of France in the modern age.<sup>6</sup> Arnold Bennett in his Introductory Note to Gide's *Dostoevsky* has this to say of him:

Since then (the publication of Gide's *L'immoraliste* in 1902), in some twenty years of productiveness, he has gradually consolidated his position until at the present day his admirers are entitled to say that no other living French author stands so firm and so passionately acknowledged as an influence."<sup>7</sup>

André Gide was carefully brought up in a wealthy Huguenot home and was well acquainted with the Bible; in fact, he never lost his fondness for it and carried it with him, even in the days of wildest license. He literally searched the Scriptures, and based his immoral philosophy on wrested interpretations of it, for he must needs justify himself in his own eyes. One verse of Scripture on which he seized was: "For whosoever will save his life shall lose it." He interprets it as a command to renounce not only evil but good, because virtue and self-respect are forms of pride, and the only approach to God is through humility which is learned by sinning. "Without the moths that it lights up, the ray of sunlight would not be visible."<sup>8</sup> We should court temptation, then, and unreign our worst instincts.<sup>9</sup> To live dangerously was his coun-

<sup>1</sup>Jean Séguey and Charles J. Rolo, "André Gide," *Atlantic Monthly*, February, 1947.

<sup>2</sup>Klaus Mann, *André Gide and the Crisis of Modern Thought* (New York: Creative Age Press, 1943), p. 22.

<sup>3</sup>André Gide, "Montaigne," *Yale Review*, March 1939.

<sup>4</sup>Régis Michaud, *Modern Thought and Literature in France* (New York: Funk and Wagnalls Co., 1934), p. 84.

<sup>5</sup>"Gide Fad," *Time*, March 6, 1944.

<sup>6</sup>Séguey and Rolo, *op. cit.*

<sup>7</sup>Arnold Bennett, Introductory Note to 1925 edition of Gide, *Dostoevsky* (London: Secker and Warburg, 1949).

<sup>8</sup>*The Journals of André Gide* (New York: Alfred A. Knopf, 1948), II, 385.

<sup>9</sup>Michaud, *op. cit.*, p. 85.

sel to young people. Throw away books and the experience of others and live your own life as dictated by your instincts. Forethought is begotten of pride and is therefore a sin against God. Spontaneity is better than ethics. Unfettered impulses, even though defeated, are better than stagnation. "Defeat is not tragedy but drama."<sup>18</sup>

Gide's novel *The Counterfeiters* is a tirade against moral hypocrisy which coerces man into being what he is not and should not pretend to be. It has been called "a cruel revenge on his Puritan boyhood, his parents and educators... an excruciating study of delinquent youth... What a Mephistophelian epic, what an assault on conformity, what a lie given to the traditionalists, and what a dissection of the human heart! .... The devil roams at large in its pages."<sup>19</sup>

But try as he may, Gide has never been able to free himself of the influence of the Scriptures on his early life. He was famous for it among his unbelieving acquaintances. In 1927 he entered in his *Journal*: "Long conversation with Roger Martin du Gard (another great modern writer of France) - esconced in his Materialism like a wild boar in its wallow ... ; in every objection I make to him he insists on seeing a manifestation of my Christian heredity."<sup>20</sup> In November of the same year he wrote, "I am an unbeliever. I shall never be an ungodly man."<sup>21</sup> In spite of him the power of the Gospel haunts him and even though, in speaking of a sunken submarine whose crew finally all perished in spite of the efforts of the nation to save them, and of prayers offered in their behalf, he rationalizes, "I should like the soul to be raised in such a way that it did not feel pushed to despair on learning suddenly that God has failed it. It is better to be sure of this in advance; and the best means of keeping Him from failing us is to learn to get along without Him,"<sup>22</sup> yet he had already written earlier in the year, "... how complicated

everything is becoming! Lines in all directions and no guidance. No way of knowing what to believe, what to think!..."<sup>23</sup> In 1925 he had admitted that he had not yet eased his mind: "My entire effort, since I escaped from my first Christian wrapping, has been to prove to myself that I should get along without it."<sup>24</sup> At the age of fifty-seven, however, he could not feel too confident that this potential refuge was undesirable. Writing of the old woman of eighty-six who could find no happiness and wanted to die, he comments:

It is for such creatures, to help them endure their suffering, to put up with life, that rosaries exist, and prayers, and belief in a better life, in the reward for one's labors. Skepticism, incredulity, are all right for the rich, the happy, the favored, those who don't need hope and for whom the present is enough. And that is just the saddest part of it: poor Grandma does not believe in God, or that anything beyond death will make up for her sorry life.<sup>25</sup>

Mann describes Gide as "one day given to a paroxysm of religious feeling; the next, to veritable ecstasies of carnal lust."<sup>26</sup> This duality of personality was the basis of his morbid brooding over himself; hence his satisfaction in finding celebrities such as Nietzsche, Corneille, Dostoevsky, Flaubert and Stevenson who recognized this double-mindedness. He might also have counted into his catalogue St. James and St. Paul, but to St. Paul he objects: "It is never of Christ but of St. Paul that I run afoul—and it is in him, never in the Gospels, that I find again everything that had driven me away .... I believe in miracles more easily than I follow this reasoning: 'But if there be no resurrection of the dead, then is Christ not risen'. Here it is he who denies the miracle exactly as if he said: 'If water does not become wine naturally, Christ did not perform the miracle of the wedding feast at Cana.'"<sup>27</sup>

Paul, however, had the edge on Gide for he "certified" that "the gospel which was preached of me is not after man. For I nei-

<sup>18</sup>Séguey and Rolo, *op. cit.*

<sup>19</sup>Michaud, *op. cit.*, p. 88.

<sup>20</sup>*Journals*, II, 394 for March 1, 1927.

<sup>21</sup>*Ibid.*, 421, November 6, 1927.

<sup>22</sup>*Ibid.*, December 23, 1927.

<sup>23</sup>*Ibid.*, 405.

<sup>24</sup>*Ibid.*, 375.

<sup>25</sup>*Ibid.*, 384.

<sup>26</sup>Mann, *op. cit.*, p. 22.

<sup>27</sup>*Journals*, II, 180.

ther received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Gide's ascendancy began slowly in 1909 with the founding of the *Nouvelle Revue Française* and reached its peak during the 1920's. The intellectual restlessness of French youth at the close of the First World War together with their disillusion at the treaties of 1919, made them fallow soil for any daring new doctrine and it was André Gide who proposed it. His meeting with Oscar Wilde in Algeria in 1893 had cemented his own position by precipitating his final divorce from all the restraints of his childhood. Without his early grounding in the Gospel Gide would undoubtedly have been spoiled through the vain philosophy of Wilde even worse than he was. "The Gospel disturbed and tormented the pagan Wilde. He did not forgive its miracles. The pagan miracle is the work of art: Christianity was encroaching . . . His most ingenious apologues, his most disturbing ironies were designed to bring the two ethics face to face with one another, I mean pagan naturalism and Christian idealism, and to put the latter out of countenance."<sup>22</sup> Wilde was a "heady, high-minded" conversationalist who liked to create witty anecdotes about God's being put to silence by the cleverness of some sinner. Wilde was a successful writer, rich, handsome, popular, compared to Apollo and to Bacchus; yet Gide saw his popularity turn to scorn and his happiness to bitter humiliation. He who had been called the "King of Life" because, as he said, "The gods had given me almost everything,"<sup>23</sup> protested,

<sup>22</sup>André Gide, *Oscar Wilde* (New York: Philosophical Society, 1949), p. 7.

<sup>23</sup>*Ibid.*, 41.

"I don't regret for a single moment having lived for pleasure."<sup>24</sup> But he did confess that, "Life cheats us with shadows. We ask for pleasure. It gives it to us, with bitterness and disappointment in its train,"<sup>25</sup> which reminds us that "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Gide had found out by 1941 that, "The soul with no other end than pleasure, grows weary."<sup>26</sup> By his complete renunciation of morals the latter had thought to find freedom, but from what? For "While they promise liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

For three decades, then, André Gide has enjoyed the fame of leadership with its doubtful privileges and certain responsibilities and has prayed at last: "I return to thee, Lord Jesus, as to God of whom thou art the living image. I am weary of lying to my heart. It is Thee that I meet again everywhere, now that I had thought to flee from Thee, divine friend of my childhood."<sup>27</sup>

Unbeliever though this octogenarian remains, he acknowledges the practical value of the Gospels through love and reason, but he refuses to bow his head to faith; so he, through his lack of faith, makes "the word of God of none effect," but . . . "What if some did not believe? shall their unbelief make the faith of God without effect?" It remains still "the power of God unto salvation to all who believe."

<sup>24</sup>*Ibid.*, 40.

<sup>25</sup>*Ibid.*, 35.

<sup>26</sup>André Gide, *Pages de Journal* (New York: Parthenon Books, Inc., 1944), p. 135.

<sup>27</sup>*Ibid.*, 151.

# Wanted: A Place to Stand

HAROLD B. KUHN

The timeless quest of man for a place from which he may view the world in depth survives all disparagement of metaphysics and all despair at the point of the attainment of absolute knowledge. The mind persists in its goadetic survey of the terrain of possible thought, seeking portions of its mass upon which it may plant its feet, and from which it may comprehend the panorama below. That which Kant called *Weltbegriff* is as ancient as man; for the quest for a perspective from which total human experience may be brought into a systematic unity is evident as far back as the chronicle of man can be traced. Most men are convinced, furthermore, that there is some objective vantage point for thought, which puts the thinker beyond a mere reliance upon subjective regulative ideas.

Nor has there been a dearth of competitors for the place of high ground beneath the mind, from which the kingdoms of the world of human thought may be surveyed. Some have made much of the point of view; others suggest that man seeks a point of viewing with more urgency than a point of view. This calls to our attention the fact that there is a certain dynamism involved in the matter. While the rationalist may believe that his treatment of the objective world rests upon the clearest principles, transparently visible to all enlightened men, he who is more critical will soon perceive that his criteria are *chosen* criteria. Out of the possible units upon which man's thinking may depend as points of departure, the thinker evaluates a few as significant, and proceeds to utilize them.

Numerous and significant have been the errors which have proceeded from the assumption that one's point of view is absolute and that it rests upon classic grounds. No less perilous has been the course of

the skeptic, with his rejection of all objective basis for his norms. The plain man, with his partial and uncritical acceptance of at least a minimum of objective *given* in reason, seems to have a certain advantage over either the rationalist or the anti-rationalist. At the same time, he is at the mercy of the competing candidates for the place of master-perceptive in his thinking. How can he know that he has attained a vantage point for his mental life which does justice to his character as a man, and which is adequate to bring within his comprehension the wealth and richness of human experience?

This raises the entire problem of the choice of perspectives. To the mind of man, unwilling to content itself with scattered data and fragmentary knowledge, there have come historically many systems claiming ability to house the manyness of human experience under their own special highest generalizations. Certainly all of the competitors are not equally valid. Nor can any system maintain itself which is wholly false. Some have sought to solve the problem by suggesting that every system can but prophesy in part, and that since the field of possible units of thought is so large that no human canopy can be large enough to shelter them all, the several possible systems—and the perspectives upon which they severally rest—are all valid so far as they go. Thus, it is unfair to call any one of them true or false; the most that can be said is that they are more or less adequate.

This raises the problem of the relation of Christianity to the many competing schemes of human thought, and of *its* perspective to those assumed in them. Does Christianity propose to give to its adherents a simple and restricted group or 'redemptive truths' which are to be the basis for the life of the heart, and then leave



them to find their way about as best they can among the welter of proposed ways of thinking common to man? Or, does the man who embraces the Christian Evangel in so doing commit himself to a great deal more? While the Gospel is not in itself a metaphysical or scientific system, it does profess to be set within a set of presuppositions which involve man's view of the world at many points. And if it expresses its Lord who claimed to be 'the Truth' it must to be valid embody such fundamental assumptions as are in accord with objective fact, rightly interpreted by sound reason.

To discover the distinctively Christian way of viewing things, it will not do to consult uncritically the thought of those who profess adherence to the Christian message. Whether we like it or not, such persons have held the most diverse of world-views. This has been more conspicuously the case in recent times, when the chief competitor for the outlook of Christian supernaturalism has brought to the western world, and particularly to the Western Hemisphere a technological progress and a general improvement of living standards so conspicuous as to draw all save the faint hearted along with it. We refer to the outlook of modern science, which has provided great sectors of our population with a world-view which holds (to oversimplify) that nothing is meaningful which cannot be verified scientifically. This restricts dogmatically the range of what the 'educated' man may hold to be significant to that which falls within the range of statistical measurement of predictable sequences.

Not only is this outlook dominant for the thinking of that sector of our society which is trained in scientific matters. Multitudes who are untrained in science nevertheless operate upon the assumption that the method which has aided us in the understanding of the natural world and which has demonstrated its adequacy as a means for conquering the world of natural process, can reveal to us all of the reality there is. The Modern Man has been slow to see that the acceptance of the scientific

method as a limiting notion is in itself a subjective assumption that the *real* world (that is, the meaningful world) is the world of natural process.

The question arises, how can men of good will view their world and see it so differently? How can two persons of similar background survey their experiences, and see therein two radically different kinds of world? Some have answered by saying that one or the other neglects to see experiences as a whole. Doubtless this is true in many cases. At the same time, comprehensiveness of vision is not in itself a guarantee of a correct point of view. The real issue is determined, not by the range of data which are seen by the thinker, but by the data which he sees as significant, and which he utilizes as categories for the interpretation of the whole.

The supposed objectivity of the scientific method gives to it an initial charm with the contemporary mind. The authority of facts, the classification of particulars into generalizations, the technique of verification, and the prediction of future events as determined occurrences, all make a powerful appeal in the light of the triumphs of modern science. What is not so easily seen is, that the scientific method takes for granted the individual who thinks, who measures, who verifies, and who relates data into generalizations. It has no techniques for dealing with the major questions which shape the thinker, notably the self-transcending qualities of moral valuation and freedom, nor for evaluating his persistent religious life.

The inability of scientism to deal with the more fundamental problems of human existence is slowly becoming apparent. The very destructive uses to which the products of the scientific method have been and are being put are calling attention to ranges within human experiences with which the scientific outlook cannot deal. The present interest in revivals of religion may be a remote echo of a deeper dissatisfaction with mere scientific progress. Thoughtful men are beginning to recognize that scientism has not only pushed technological development in advance of our ethical pro-

gress, but that it has actively retarded man's ability to cope with the pressures created by its developments in research. Its norms and dogma have become determinative for contemporary education in ethics, sociology and religion until the public mind has been scorched over and rendered nominalistic with reference to moral and spiritual values. The crisis of fear precipitated by developments in nuclear fission, and by the prospect of the perfection of the H-bomb, is the result of a public mind caught unaware and sold short by a generation of education which has been impoverished by the dogmatic acceptance of a limit-notion which has denied the more basic levels of human existence.

Men are seeking a new place to stand—a new vantage point from which they may survey life and in terms of whose categories they may seek anew to understand it. At long last they are willing to criticize their assumptions, and to consider the Christian Faith as a live alternative to scientific naturalism. As they do so, the question arises, whether there is time for the contemporary mind to think its way back, or whether emergency is so close upon us that the only answer possible to the generality of men is that of perishing with the falling house of scientism. This is a question which one would not answer hastily. There are those, however, who are seeking to criticize the scientific worldview, and who seek to examine afresh the point of view offered by the Christian religion.

Abingdon-Cokesbury Press has just released a volume which seeks to render this service to the Christian world. *The Christian Perspective*, by Edward T. Ramsdell, grows out of the author's concern with the problem of the relation of reason to faith in a day when growing world-ills are forcing a renewed interest in Christian thought. Ramsdell has packed so much into these 218 pages that any adequate survey of the material would lose itself in length. His central thesis is put as follows: "The meaning which any thinker finds . . . is limited by, and relative to, the perspective in which he views them." (p. 23.)

The opening chapter deals with the question of perspective as it touches the correlates, Faith and Reason. Criticizing in turn naturalism, scientism, pure rationalism, antirationalism and the coherence theory of truth, Ramsdell probes the shallow solutions offered by those systems which seek to operate independent of the Christian *Weltanschauung*. This latter he defines as follows: "Christian faith, then, is a way of looking at the whole of experience, including crisis, that grows out of the acceptance of Jesus Christ as the climactically and literally critical fact within that whole." (p. 40) So far, so good. Those, however, who have learned when reading books of this type to wait for the author's definition of terms will find themselves wondering, at the end of Chapter I, what the author will do with such questions as The Word, the Incarnation, Salvation, and the like.

To clear the ground for the analysis of the content of the Christian perspective, the author devotes a chapter to the question of the Paradox. In this he makes clear both the agreements with, and the differences from, the Dialectical Theology which his own personal view implies. To Ramsdell, Paradox is a device for the probing of philosophical depth, a phenomenological tool to more profound understanding. He has no patience with dialectic for its own sake, and refuses to remain in theological suspense with Richard Kroner or Erich Frank. Paradox grows out of the limitation of perspective, not out of any intrinsic and existential quality of the Eternal God. Here he finds even Kierkegaard, in the *Postscript*, to be in agreement.

The element of importance for the Christian faith, thinks Ramsdell, is that the "Truth of the divine Word" affords for the believer the dimension from which paradoxes may be transcended in faith. Christ becomes thus the unifying insight, in terms of which not only the doctrines of Christianity, but the paradoxes of human experience, may be comprehended insofar as the finite mind may integrate and comprehend them. The motive for the quest



for such understanding is, of course, redemption rather than comprehension.

The author's treatment of the questions of Revelation (pages 62-94) and Christ as the Word Incarnate (pages 95-125) reflect much of the methodology and conclusions of the Dialectical theologians. The general acceptance of the composite authorship of the Pentateuch and of Form Criticism of the New Testament, brings the author to an understanding of the Christian Scriptures which subordinates the factuality of the Bible to its value as a vehicle for revealing the Incarnation as an instrumentality for bringing "the divine goodness within the grasp of our human understanding." Ramsdell sees every movement of God, including His movements within the human mind, as primarily redemptive, never merely theoretical.

As a category for the understanding of man, the author utilizes the concept of sin. The chapter developing this phase of Ramsdell's thought is probably the least convincing of the book as an expression of the Christian viewpoint. Taking for granted the continuity of man, in his physical organism at least, with lower and simpler forms of life, and viewing as absurd the historical Fall, he utilizes the concept of the *demonic* in substantially the same form as used by the Crisis theologians. Sin is held to lie in the discovery of freedom; man "tends to sin because, as a finite creature not yet spiritually mature, he cannot understand the meaning of his freedom as he discovers it." (p. 142). Sin inheres, then, in man's estimate of himself as he discovers his freedom. One gets the feeling that Ramsdell, like Niebuhr, defines sin much too simply (putting the part, namely assertion of autonomy, for the whole), and neglects the element of man's alienation from God through transgression.

The final chapter, "The Cross: Its Background and Meaning" explores the meaning of Law, of repentance, of atonement, and of the Christian life. The burden of the message of the Cross is, it seems to Ramsdell, that it objectified something which was eternally the case. As a dramatic portrayal of a Divine attitude, it becomes

the ground for our repentance. Atonement is analyzed into its objective and subjective elements; the former is treated as a mystery, the latter is offered as an explanation for the *origin* of the atonement-idea. This reviewer can find no trace in this treatment of an objectivistic view of the atonement; the author suggests, for example, that "The symbol of blood has no legal significance whatever for the Christian faith." (p. 187).

This is not to say that Ramsdell does not find the idea of atonement valuable as a paradigm; it dramatizes the seriousness of sin, and highlights self-giving love (Agape). He does not, however, find in the Cross an objective ground for our justification, nor the procuring cause for the regenerating and sanctifying ministry of the Gospel. In other words, his view of the death of Christ is that it terminates chiefly on man, bringing to bear upon him inducements to better attitudes and conducts.

This volume embodies both merits and weaknesses. Being something of a synthesis of Personal Idealism and the Dialectical Theology, it is on the one hand slanted against materialism and toward freedom, and on the other, it seeks to preserve some meaning in the category of *The Word of God* in the midst of the standard liberal approach to the Bible. It is strong in its analysis of the problems involved in the attainment of a perspective, and in its criticism of contemporary naturalism.

On the other hand, it is equivocal at the point of the Supernatural. The regular sequences of nature seem to the author more impressive than any possible divine interventions could be. Some of the significant phases of the Christian message which force the issue of natural/supernatural are neatly avoided. The author himself believes firmly that the Christian message implies the pattern of insights essential to an inclusive and meaningful perspective to the whole of experience. His contribution here is significant; could he combine an adequate definition of that message with his analysis, he would doubtless offer to our day a place to stand.

## Abstract of Books Reprinted

Three major book concerns in America today are busily engaged in reprinting old Conservative classics and all three of them are located in Grand Rapids, Michigan. Their names are Baker's, Eerdman's, and Zondervan. We owe these book houses a profound debt of gratitude for making available again some of the finest interpretive writing ever to have been done on the Scriptures. It is the purpose of this present review to list some of these volumes in order that you might take advantage of their present accessibility and procure some of them for your libraries. All the following books are conservative in nature and approach the Scripture with a kneeling heart as well as with an honest and keen mind.

Probably the most popular series being reprinted is Barnes' *Notes on the Old and New Testaments*, more commonly known as *Barnes' Notes*. Only three of the volumes have reached our desk as yet but these are convincing in their popular, conservative, and thorough coverage of the Biblical books with which they deal. In the volume on Genesis, done by Leopold, there is a cursory summarization of literary problems so that one may have knowledge both of the problems and of the conservative attitudes toward them. This summarization is by no means adequate for one who wants to give a thorough study to the problems, but it is sufficient for the minister who needs only some general statements on them. The method of the *Notes* is to take the Biblical book, verse by verse, work carefully over every verse that its full meaning might be brought out, and that all probable interpretations might be stated. I have read through the *Notes* on Genesis and think it very fine. I find myself not accepting some of the conclusions concerning the meaning of certain numbers, although one must admit that the constant recurrence of certain numbers demands an explanation of some

sort. Appeal is made throughout the study to the original languages so that one has the benefit of the scholar's gleanings over years of faithful search in the original languages of the Bible. The volume on Genesis is very fair to the Hebrew, neither enlarging nor diminishing the import of the meaning of the words. The book is non-technical and studded with practical interpretations and insights for the preacher of the Gospel. As of now, only three volumes of the total twenty have appeared, one volume on Genesis, one on Job, and one on I Corinthians. It would be wise for the minister to purchase these volumes and then buy each forthcoming volume as it appears. The cost will be about \$3.00 per volume.

Baker is also putting out other classics. Trench's volume on the *Notes on the Parables of our Lord* has been finished and is an excellent book on the parables. Dean Trench was a prolific writer and a very dependable one. This present edition is a popular one for the foreign language passages (fully one-third was originally written in Latin, Greek, Hebrew, or German) have been translated so that one might benefit despite a lack of knowledge of foreign language. Some of these detailed notes have been omitted in this edition to make the book more usable to the minister. One could wish that the notes included had been placed at the foot of the page to which they refer rather than in a section in the back of the book, where they are awkward to use in connection with the text. You who have seen Trench on the *Parables* or have read through his book on the miracles know that his exposition is among the best, and you know why this reviewer recommends this book to our readers. Besides thirty chapters on the thirty parables of our Lord, the book includes some introductory remarks, covering definitions of parables, on teaching by par-

ables, on interpreting parables, and on other parables besides those found in the Scriptures themselves.

Baker's has also reprinted Sir William Ramsay's volume, *St. Paul the Traveller and the Roman Citizen*. This Scotch archaeologist and professor at Oxford needs little introduction to the conservative world. The book is still an authority on St. Paul and his times although it was originally written in 1895. The book is a result of thorough archaeological research in Asiatic Turkey and Bible lands; throughout it all is the author's high and reverent regard for the Scriptures as the Word of God. The book begins by pointing out the trustworthiness of the book of Acts, deals next with Paul's origin, and then launches into a sparkling discussion of the founding of the early Church through Paul's missionary efforts. In the main this volume is written to establish the historicity and the value of Acts. It is an excellent volume to help elucidate and give scholastic support to the life of Paul and the origin and early growth of the apostolic church.

Zondervan makes its contribution to the reprinting of conservative works by giving us John Lange's *Commentary on the Holy Scriptures*. Four volumes of the twenty-four volume set are even now ready and the other volumes will be printed one a month until all twenty-four are ready. The volumes already prepared are Genesis, and the four Gospels. Dr. Lange was an eminent German theologian, born in 1802, and has been considered one of the most fertile and original authors and scholars of his generation. Lange's *Commentary* has yet to be superseded by another conservative commentary on the Holy Scriptures. It still leads the field as being the most thorough and scholarly of all our commentaries.

Lange's *Commentary* is far more technical than is Barnes' *Notes*. It could be said that Lange's work is more for the scholar—the man interested in intellectual pursuits—while Barnes' work is more for the preacher—the man busily engaged in getting sermons ready. Whereas the procedure in Barnes' *Notes* is to deal with the ma-

terial by means of a verse by verse comment, Lange has a much more extensive procedure. For example, in the *Commentary on Genesis*, the actual text is not arrived at until page 160. Prior to this are all sorts of discussions covering canonization, inspiration, archaeology, chronology, language, texts, etc. Some of this material is understandably not up to date but in the main it is still very helpful. The truth is that the problems in these fields have not been changed too much by additional evidence. When the actual interpretation of the text is begun on page 161ff, one finds a wealth of material offered. This material is classified by Lange under such readings as exegetical, critical, theological, ethical, or homiletical. To read Lange with the fullest appreciation one ought to know Hebrew and Greek and oft-times Latin and Arabic. This is not necessary, although much of the meaning is hidden in quotations in these other languages. Howbeit, whether you know other languages or not, you will find the purchase of these volumes more than worth while. The price is about \$4.00 per volume.

Eerdmann Publishers have reprinted Keil and Delitzsch's *Commentaries on the Old Testament*. At present fifteen volumes have appeared covering the Pentateuch, the Psalms, the Minor Prophets, Job, Isaiah, and Daniel. Conservatives have always considered Keil and Delitzsch to be important scholars. One will soon find out that Keil is more conservative than Delitzsch, although Delitzsch appears to be more scholarly in interpreting some facts. Both were professors of Theology in Germany.

Keil and Delitzsch deal largely with literary problems, and here is where one finds the most help on such issues. They cover every problem which had arisen in their day and deal adequately with them. For one who wants a careful, scholarly presentation and defense of the conservative view regarding the Old Testament, he need look no farther than in this *Commentary*. Of course, Keil and Delitzsch cover more material than just the literary problems which have arisen out of a study of the Old Testament; they also deal

at length with theological and doctrinal material. But the main burden of the book is the establishment of the Biblical record as we now have it as the revealed Word of God.

Those interested in the critical problems, and who want to purchase volumes containing theological and doctrinal material as well, will find Keil and Delitzsch an excellent set to buy.

Some general comments ought to be made concerning all the books dealt with in this review. They are all excellently bound, with clear printing, and put out at reasonable prices for such volumes. In respect to Eerdman's printing of Keil and Delitzsch it should be said to their discredit that they were not fair to Delitzsch in the reprinting of his *Isaiah*. Delitzsch, in his latter years, came to believe in two Isaiahs instead of the traditional one. Eerdmans, probably for this reason, selected an edition of Delitzsch's *Isaiah* printed before this change of mind and reprinted the earlier volume as Delitzsch's position on Isaiah in the place of the later edition by Delitzsch. Although the reviewer is in sympathy with the one-Isaiah hypothesis, he feels it is not the fairest kind of scholarship to so misrepresent the thinking of Delitzsch simply because we disagree with his conclusion. Eerdman's does this without so much as a note that they are taking an earlier edition of *Isaiah* because of this difference of opinion on the problem of authorship of the whole of *Isaiah*. This is the sort of thing which invites depreciation of us as scholars.

It ought to be said that all these reprints could afford to put the original dates in these new books. One is not able to find the date of the first printing in any of these reprints. A short biographical sketch could also be included with profit. Since these authors are prior to our generation they are not known to many of us, and many would appreciate a little biography.

We trust that this review of these reprints will help our readers to find some added assurance in their high appreciation of the Scriptures as the Word of God. We need to share again in the thinking of such men as these. We also need to read contemporary literature on our Scriptures, but there is often a spiritual pauperism in much current literature which can be sufficiently corrected by these reprints.

---

*Notes on the Old and New Testament.* Barnes. Grand Rapids: Baker Book House. 20 vol. \$3.00 per volume.

*Notes on the Parables of our Lord.* R. C. Trench. Grand Rapids: Baker Book House. pp. 211. \$2.50.

*St. Paul the Traveller and the Roman Citizen.* Sir William Ramsay. Grand Rapids: Baker Book House. pp. 401. \$3.50.

*Commentary on the Holy Scriptures.* John Peter Lange. Grand Rapids: Zondervan. 24 vol. c. \$4.00 per volume.

*Commentaries on the Old Testament.* Keil and Delitzsch. Grand Rapids: Eerdman's. 15 vol. now available. \$3.50 per volume.

ROBERT P. SHULER, JR.



## Book Reviews

*The Gospel in Hymns*, by Albert Edward Bailey. New York: Charles Scribner's Sons, 1950. 600 pages. \$6.00.

Too many of the books laying claim to authority in the field of hymnology are but loosely correlated anthologies which defeat a stated purpose by lack of genuine comprehensiveness. It is obvious that any attempt short of an encyclopedia would be futile if it proposed to offer this comprehensive treatment with the necessary historical implications. So far, apparently no one has surpassed Julian in this regard, nor have many deemed it necessary or possible.

Professor Bailey has chosen his list of three hundred "greatest" hymns from an "ecumenical hymnary"—the hymnals of the nine largest denominations in the United States and Canada, plus one widely used undenominational hymnal. His thesis is that hymns embody more than personal expressions of religion; they reflect also the religious and social beliefs and practices of their age. He treats with care these backgrounds and relates them in a vital way to the hymnist and the hymn.

While it would be presuming to say that this is *it* as far as complete authority is concerned, we feel we may be highly pleased with the type of reference this welcome new volume affords for what Professor Bailey terms our heretofore "pitiful neglect of instructive enlightenment on hymns."

Because our Protestant hymnology is predominantly English, the writer begins in his chronological treatment with Henry VIII and the Great Rejection. With the advent of the High Church tractarian movement in 1837, he traces the early Latin, Greek and German hymns through their sources and development. This wholly

proper order credits *The Tractarians* with their contribution in research and translation. From there he picks up the chronological continuity at the Victorian era and continues through the present American period with its "New Theology" and the "Social Gospel."

At the risk of explaining the obvious, Professor Bailey makes a deliberate and colorful attempt to bring the "message of the messenger" through his interpretations. He introduces with strong impact the invaluable contributions of Herbert, Milton, Baxter, Ken and Bunyan in their hymns, at first accepted only for private devotions in the seventeenth century. I consider this "wedge" significant.

Each chapter is preceded by a historical summary with convenient marginal listings of dates and hymnists. The language is clear and free from extraprofessional terminology; and the photographs, prints and drawings are a wealth in themselves.

While this "ecumenical hymnary," according to Professor Bailey, "ignores superficial denominational differences," the reviewer seriously questions the wisdom of choosing all the hymns from the ten most widely used hymnals. The early Calvinists, the Wesleys, and the Pietists were minority groups at the time of their greatest contributions. Likewise, if we may be permitted a broad simile, some minority religious groups of our age have preserved intact some of the most vital contributions lost to larger communions for sometimes seemingly invalid reasons. However, all accepted hymnologists agree that consistent evaluation is virtually impossible.

Professor Bailey has given us a new and useful reference which has achieved the distinction of live fascination combined with accurate information; and he points in conclusion to the "revolutionary pace" in



the direction of implementing the Social Gospel in world unification—the present general tendency.

The many unique references include a vivid "imaginative reconstruction" of the Wesleyan and Welsh revivals and a concrete explanation of the failure of the Unitarians to produce hymns and singing until the infiltration of French liberalism.

Benson, Smith and McCutchan, still among our best sources of reliable hymnic information, are credited in many instances and listed in the general bibliography. It has been a distinct pleasure to me to review the book and recommend it as much more than a source-book of statistics to the serious student of hymnology. It may easily be the best book yet in its special field—historical, interpretive hymnology.

JOHN S. TREMAINE

*Television, Servant or Master?*, by Edward John Carnell. Grand Rapids: Eerdmans Publishing Co., 1950. 196 pp. \$2.00.

With the increasing popularity of television in the home, Christians everywhere are becoming alert to the need of appraising this new and powerful force in modern life. Some are enthusiastic for it, others are "dead set" against it. This little book is an attempt to present impartially the case both for and against television.

The author seeks to show that man's psychological makeup demands relief from life's tensions, and suggests TV as a possible means of obtaining such relief. The virtues of television are extolled. Its therapeutic value in mental disease is established. It can teach people to relax and, in turn, increase their ability to move successfully in social relationships. It can be a travel bureau in the home. There can be no doubt about its being a great power for bringing better understanding among peoples and nations. It can both bring the world to man and man to the world. When little Kathy Fiscus fell through the open mouth of an abandoned well, TV "turned the homes of thousands of Angelinos into altars of repentance and hope." In tele-

casting daily news, video has already surpassed the movie, for it waits neither for film processing nor for syndicating of coordinated releases. Its action is immediate.

A caution is pointed out: that of the Christian in the full enjoyment of salvation under-evaluating such temporal blessings of God as radio and television—a danger in the direction of righteous reticence. On the other hand, to deny the children of the world these legitimate pleasures is to make them cry out, "If this be grace, give me nature." God's children "must not fall prey to the fallacy of thinking that weeping over the sins of Jerusalem and attending weddings are incompatible activities."

Although the virtues of television are lauded by the author the latter half of the book exposes its dangers. Shall TV be servant or master? Dr. Carnell is perfectly candid in pointing out some of the very grave dangers which the new instrument might well bring to the American home. The reader who expects to find a ready-made solution to the TV problem ("to have or not to have") will be exasperated with this volume. For it is the author's purpose to place before his readers the possible good and bad in television. He is like a voice crying in the wilderness, calling attention to the tremendous moral issues at stake in this new instrument. He is under no illusion concerning the possibility of television, secularizing our culture, destroying individual initiative, exploiting fleshly lust by dangerous proximity, and warping the minds of our children.

That the author has no intention of giving a categorical "yes" or "no" answer to the TV question is made clearer from this part of his conclusion: "It is well that people remain frustrated on the video issue, for only then will they be in a favorable position to judge for themselves whether the medium shall be servant or Lord of their lives. No person may legislate for another what either ought finally to do with video... No individual may be held responsible for the *fact* of television, but he surely is responsible for what he does with the *medium*."

Written with clarity and imagination the book's most important function is to set forth the very great moral obligation which television forces upon the children of light.

JAMES D. ROBERTSON

*The Heritage of Holiness*, by Harry E. Jessop. Kansas City: Nazarene Publishing Co., 1950. 94 pages. \$1.25.

The doctrine of Christian Perfection is one of the most variously estimated tenets of all Christendom. One of the most telling evidences of its vitality has been its ability to survive the attacks of its foes and the foibles of its friends. Dr. Jessop, longtime pastor of the Brunswick Street Tabernacle in Manchester, England and for the past few years president of the Chicago Evangelistic Institute, has an especial gift for presenting this distinguishing tenet of Wesleyanism in a manner which disarms its opponents and presents its case with clarity and balance.

This small volume grows out of the author's estimate of the message of Christian Holiness as a legacy of the ages, rooted in the Law of Moses, the subject of combined struggle and quest for fifteen centuries before the advent of Christ, and manifested in its full radiance in the message of our Lord. Against extreme forms of dispensationalism, Jessop finds in the Sermon on the Mount the revelation of a permanent and abiding standard, to which believers must conform themselves.

Chapters II and III expose the *means* by which the Divine enablement to holiness of character and life is administered to the Christian believer. In these chapters, many of the classic scriptures are laid alongside others less well-known. If some will feel that the volume causes them to traverse familiar ground, they will also acknowledge that it does so with freshness and originality of expression.

Under title of "Paul the Apostle Takes up the Theme" Chapter IV relates the doctrine of Christian Perfection, not only to the familiar cluster of Scriptures in Romans and Galatians, but also to the general

direction of the Pauline emphasis, centering both in cleansing and in liberation of the energies of the Holy Spirit in the redeemed life. In all of this, the author seeks to clear the Perfectionism of the Wesleyan movement from antinomianism, and to point out the ruggedly positive qualities of the holy life.

In Chapter VI, we encounter a concise statement of the interpretation of this tenet by John Wesley, setting it against the conditions of religious life and thought which environed these pioneers of Methodism. This section is well documented, with a view to permitting Wesley to speak his own position, and to showing the fundamental wholesomeness and balance of his teaching at this point. Following this, Jessop devoted a chapter to answering contemporary critics of Wesley, particularly at the point of their charge that he championed the doctrine of Perfect Love in his early ministry and repudiated (or at least minimized) it in his more mature years. Our author has rendered us a good service in this carefully selected series of quotations, ranging from 1733 (date of his famous sermon on "Circumcision of Heart" at Oxford) to 1790, the year before his death. Moreover, the debated question concerning his own personal witness to "this grace" finds a convincing answer (pages 85-86).

The final chapter, entitled "The Wesleyan Doctrine in the Light of General Bible Truth" brings the several lines of thought developed through the volume into focus. Jessop answers the charge that this message rests upon a few proof texts, by his apt observation that Wesley sought those Scripture passages which *best* epitomized the general trend of Revelation, not because he could find no others to support a position, but because these put the whole Truth in a form easily grasped by his hearers.

Enough has been said to indicate this reviewer's appreciation of the book, and to suggest that it is a distinct contribution to the understanding of the doctrine which is the especial legacy of historic Wesleyanism.

HAROLD B. KUHN

*Chapters in the Life of Paul*, by John Knox. New York: Abingdon-Cokesbury Press, 1950. 169 pages. \$1.50.

The author is Baldwin professor of sacred literature at Union Theological Seminary, New York. He served on the faculty of Hartford and the University of Chicago before coming to New York, has lectured at Harvard and at Colgate-Rochester Divinity School, and is the author of several books and articles on New Testament subjects. The present volume is a loosely connected series of studies into different aspects of Paul's life. In the author's own words "it is an attempt to deal with a few of the problems which a writer of such a life would have to consider." (p. 7) The book falls into three parts, an introductory section dealing with sources—always a good place to start, a section related to Paul's career, and a final section entitled "The Man in Christ." Indices of Scripture passages and of subjects considerably enhances the value of the book.

After noting that Paul's life is easier to recover than the life of Jesus, he indicates the difficulties that confront one who attempts to understand the Apostle's career. In the first place Paul's letters have been altered by an editor, in the second place some of the Pauline correspondence is forgery—Ephesians for example, in the third place the speeches, which in Acts are attributed to Paul, are not the words of Paul at all but rather the compositions of his biographer! With such difficulties it is easy to see why the average reader needs some one of Dr. Knox's stature to lead him to the truth. Of the two literary sources for a portrait of Paul, only the Epistles are primary—Acts is secondary. In view of their importance it is unfortunate that the author did not take time to indicate which of the Epistles are actually Paul's.

The author stresses the contradictions between Acts and Paul's letters. For example, in dealing with the persecution of the church by Saul, Knox finds Acts stating this to have occurred near Jerusalem. From Gal. 1:22-23, "I was still not known by sight to the churches of Christ in Judea;

they only heard it said, 'He who once persecuted us is now preaching the faith he once tried to destroy,'" he argues that Paul had never been active in Judea." (p. 36) Knox based his interpretation upon *part* of the passage—"I was still not known by sight . . ." He overlooks another part—"He who once persecuted us . . ." Other instances illustrate, in similar fashion, the author's bias, his ability to take part of the data and proceed toward the desired conclusions. In other instances, however, the volume manifests considerable insight and sound judgment together with considerable independence of treatment.

The third section of the book reflects considerable understanding and appreciation of Paul's inner experience of the risen Christ. In this appreciation of Paul's inward religious life his general attitude is comparable to that of Johannes Weiss. With Schweitzer there is a recognition of the importance of the apocalyptic element in New Testament theology. The book ends with a frank admiration of the achievement of Paul both in defining Christianity and in planting it across the Levant. A careful study of this volume, for much of it can be grasped only by study, should lead the reader into both an appreciation of Paul's place in early Christian history and of the problems involved in recovering a picture of the historic Paul. The indications of a historian's methodology will also be valuable.

GEORGE A. TURNER

---

*Women in the Old Testament*, by Norah Lofts. New York: Macmillan, 1950. xi, 178 pages. \$2.50. (A selection-of-the-month of the Christian Herald's Family Bookshelf.)

To one who is quite familiar with the Bible there is the danger that the people portrayed in its stories will seem to become colorless puppets who repeat the same actions every time their story is read. In this book, twenty women of the Old Testament are lifted into vivid life. The task was no light one: the results are commendable.

The author realizes that, "compared with the Old Testament, dynamite is a harmless substance." "Remembering this," she says, "I have tried very hard to avoid giving offence to anyone... who... might attempt to read the book" (Foreword, p. x); and in only a few incidental points would this reviewer doubt that she has succeeded in her efforts.

Obviously, such character-sketches require the author to "read between the lines" of the Biblical narrative, but this has been done with a minimum of pure imagination and with a clear indication when imagination was used. This focusing of attention upon one person gives an illumination which should be welcome to those who love the Old Testament, and no less to the minister seeking material for sermons on stories or people of the Old Testament.

The reader of these sketches may find many interesting side-lights which would otherwise escape him. For instance, one is reminded that Jacob, at his death, asked to be buried by Leah rather than by his beloved Rachel. The strange story of the sacrifice of Jephthah's daughter is relieved by pointing out that Jephthah was ignorantly assuming that Jehovah could be bribed like Baal and Moloch; and also, what Jephthah tragically did not know, that the book of Leviticus permitted him to redeem his vow of sacrifice by a payment of ten shekels.

Full credit is given to Joseph for resisting the seductive wiles of Potiphar's wife. As a post-script to this chapter, incidentally, the author incisively asks, "How much of their popularity, one wonders, do the stars of stage and screen owe to this same 'lustful looking'?" (p. 50)! The author also makes it clear that she believes that the two Israelite spies who were hidden by Rahab, the harlot, came to Rahab's house in ignorance of her profession and left without any moral taint. To the name of Jael she senses "a faint shadow of opprobrium" clinging; and one senses a bit of sly humor in her suggestion that this stigma may derive from the fact that Jael's

exploit "refutes the age-old belief that no woman can drive a straight nail" (p. 67).

The story of David and Michal is well summarized in the two opening paragraphs of that chapter. One senses the author's pathos in classing it with the stories at whose end "one is left thinking how sad it is that a thing which started so well should have ended so badly" (p. 96). The chapter on Jezebel, without excusing her, does remind us that that unlamented queen was a "religious" woman from the point of view of Baalism, the religion of her family—which should help remind us that "religion" and "righteousness" are by no means synonymous terms. Naaman's wife's little maid is the subject of a delightful little chapter which characterizes her as "the very first medical missionary" (p. 162).

Not everyone will agree with everything in any book dealing with the Bible. At the same time, this book seems successfully keyed for the average reader's appreciation. A good many Old Testament stories will be increasingly alive to the person who reads these pen-pictures.

J. HAROLD GREENLEE

---

*Power for Action*, by William A. Spurrier.  
New York: Scribner's, 1948. 200 pages. \$2.50.

The lure of the fields of metaphysics and epistemology has drawn the attention of thinkers away from ethics, until the one who will offer courses in moral philosophy is limited to the use of either a very few recent volumes or the older standard works which have not come to grips with the newer problems in the moral life. The author of this recent and timely work on Ethics is on the faculty of Wesleyan University in Middletown, Conn., is an ordained Episcopal minister, and served as a chaplain during the late war. His concern is for those who live without any purpose in life sufficiently inclusive to challenge them to action; without doubt his experience in the army brought this problem home to him even more forcibly than the usual routine of civilian life.



The volume is intensely practical. Part I is an analysis of the Christian concept of love, into its constituents of justice, mercy, righteousness, understanding, resoluteness, and responsibility. The thrust of this analysis is, that Christianity is not a competitor in the world-arena of the several schemes of moral regulation. Sets of ideals, or codes of action, have been offered by East and by West. Apart from the Christian revelation, man has not been probed at the point of motive and intention. This Spurrier seeks to do. In his chapter entitled "Doctrine of Man" he attacks the false gods in whose service men struggle and the too-simple explanations of life's phenomena, particularly of human sin. He attacks the premise that mankind can save mankind, holding that nothing is possible to man collectively which is not possible, theoretically at least, to the individual. All of us know, more or less clearly, that men in collective life tend to act less rationally than men singly. Spurrier here challenges, especially, Niebuhr's thesis in his *Moral Man and Immoral Society*.

The body of this work concerns itself with the major ethical problems of our society—of war and peace, of economic dislocation, of politics, of labor, of race, and of the major premises which underly our so-called Western culture. The burden of his discussion is, that Christianity has something—and something very vital—to say concerning each of these. First of all, it penetrates our rationalizations, and points out the ingrained human prejudices and pride which aggravate these questions. In each of them, Western man faces a crisis—a race between solution and dissolution. Nor does Spurrier offer any facile solutions: one is impressed by two elements: first, his realism concerning the magnitude of the problems, and second, his unwillingness to dismiss them with any Aladdin's Lamp words, such as 'crisis', 'paradox' or 'dialectic'.

In summarizing this series of analyses, our author makes much—and rightly so—of the rôle of Christianity as a revealer of the depth of our human problems. If a criticism might be offered at this point, it

would be that he makes the Christian Evangel too largely a mirror, and too little a chart to point the way out. It must not be imagined that, simply because Christians take opposite sides in many major issues, Christianity does not approve one side or the other of at least *some* issues. Of course the Christian ethic establishes standards by which certain forms of conduct may be criticized; it possesses also a dynamic to reach out a designating finger and say, "Thou art the man."

Spurrier makes a valuable contribution to ethics in his analysis, not only of self-interest, but also of its dynamic in human society. He cuts through our rationalizations at this point, and formulates that which is in the minds of most of us as a criticism of the nineteenth century assumption of the harmony of interests in a society of enlightened selves. He relates this question to that of freedom, concluding that Christianity's genius lies in her ability to deal constructively with the polarity between freedom and authority.

The section dealing with Personal Ethics treats in succession personal piety, marriage, life in the community, and life in the Church. In these the accent falls upon the element of the responsibility of the individual to others: the Christian *must* share the common life, not only to sustain his creature existence, but also to maintain ethical sensitivity and the vitality of his relation to God in Christ.

The theme suggested by the title is developed in the final division, "Power for Action". Given an understanding of the proximate quality of human life, of the difficulties in our common life, of the deeply entrenched problem of self-interest, and of the perilous margin for personal error, how is the Christian life to be achieved? Spurrier sees two inadequate solutions, those of humanism and of perfectionism. The former lacks a doctrine of sin; the latter finds ethics to inhere in a code of regulations, and tends to fix its attention upon minor ethical problems. The section dealing with the latter (pp. 171f) is worth pondering, in the light of the Wesleyan emphasis upon Christian Perfection. Spurrier,



like Sangster, has seen certain points of possible weakness in this emphasis; one cannot help feeling, however, that he does not come to his criticism with a complete understanding of Wesleyanism as expressed by its best exponents. Against the moral nihilism and despair which our author believes inevitable to Humanism, he urges the supreme claim of the Christian ethic.

This ethic is held to be characterized by the following: a relative independence of success or failure, an emphasis upon the expression of creative personality, a realistic view of the sternness of human life, and a recognition of the derivative quality of such elements as self-fulfillment, success, and happiness. These latter are elusive when sought, precisely because the Christian ethic must reflect the conditions of the Cross. Suffering and seeming-defeat find their place in the life which will identify itself with our Lord.

Much good can be said concerning this work in Christian Ethics. Nearly every page carries a challenge. Evangelicals will not find it adequate at every point, particularly in its analysis of salvation, or in its treatment of conversion. Certainly Spurrer does not appreciate adequately the doctrine of sanctification nor is he explicit at the point of that which the Holy Spirit can effect in the life of the Christian. At the same time, his work is valuable as a stimulant to the man who will take the Christian life seriously

HAROLD B. KUHN

*The Person and Work of Christ*, by Benjamin B. Warfield. Philadelphia: The Presbyterian and Reformed Publishing Co., 1950. 575 pages. \$4.50.

The Presbyterian and Reformed Publishing Company has rendered the Christian world another service in its republication of this second volume by Warfield. (Two years ago, this same press reissued the volume *The Inspiration and Authority of the Bible*.) This present work is a careful selection of Professor Warfield's published articles in Christology. All but one of these twelve studies were formerly pub-

lished by Oxford University Press. This volume is edited by Samuel G. Craig.

The thesis of the work is, that Jesus Christ occupies an indispensable place in the religion bearing His name, and that the essence of this religion is that it is a religion of redemption, resting upon the expiatory sacrifice of Christ on the Cross. With reference to the Person of Christ, Warfield recognizes the permanent value of the formula of Chalcedon, which was formulated in the light of a careful study of Scripture, and after "nearly every conceivable method of construing and misconstruing the Biblical facts had been proposed and tested..." (page 70). Much of his investigation of such questions as the relation of Pauline Christology to that of the Evangelists, and the sinlessness of our Lord, is set against the work of the outstanding Continental theologians from 1875 to 1915—men whom he knew well and understood thoroughly.

Following the "Jesus myth" epidemic, Warfield sat among those who felt that this was not their battle, and when the tempest had subsided, he showed that the inconsistency of the liberal position was evidenced by their alarm at the work of Drews. The chapter entitled "Christless Christianity" is a powerful indictment of those who, abandoning belief in the general historicity of the Gospels, sought to find refuge in the "historical Christ." In this, our author begins in Prussia and ends in New Haven. His burden is, that it *does* matter how we evaluate our sources for the earthly life of Jesus Christ, and that Christianity and the historicity of the four Gospels stand or fall together. In all of this, he is insisting that a Christianity without redemption is no Christianity at all; a tame and domesticated "Jesus" who "lives" in the inspiration which he gave to his followers, and to whom the Cross was nothing more than the termination of a life well spent, cannot long remain even an emotional necessity to men. The "either... or" of Warfield at this point is a challenge to all who seek, upon subjective grounds, to decide which of the Gospels is acceptable as an historic source, or which of his mir-

acles are "necessary" to the Christian system.

This reviewer finds one weakness in Warfield's treatment of the Governmental view of the Atonement. His analysis of the several theories (pages 356-368) is exceedingly good; the one point at which most of the readers of this journal would disagree is, that the Governmental view terminates "on man primarily and on God only secondarily." In this Warfield makes too little of the objectivistic thrust of Grotius' view, particularly as it was elaborated by eighteenth and nineteenth century Arminians. While the heart of the work of Christ on the Cross was sacrificial, it seems too simple to elaborate a theory of the atonement which fails to take into account Romans 3:24-26 and Colossians 1:14-15.

One cannot but wish that Warfield might have lived to the present day; he would certainly have had something worthwhile to say concerning the present-day indifference to the accuracy of Scripture, and to the Fourth Gospel as an historical source, and concerning the so-called Dramatic view

of the Atonement. Certainly he would have read with care the works of Barth, Brunner, Nygren, and Aulén; and his comments would have without doubt been penetrating, as he weighed them against his profound convictions concerning the Person of Christ and His redemptive work. This present work is valuable as an affirmative pattern for apologetics in any age. Even in those points in which his Calvinism conditions his judgments, he has much to say to the Arminian who recognizes his own theology to be, not a half-way house toward liberalism, but an approach which seeks to do justice to the Scriptures seen as a whole.

HAROLD B. KUHN

---

*The Christian Perspective*, by Edward T. Ramsdell. New York and Nashville: Abingdon-Cokesbury, 1948. 218 pages \$2.50.

This volume is reviewed in connection with the article, "Wanted: A Place To Stand" in this issue. See page 28 and following.





# Asbury Theological Seminary

Wilmore, Kentucky

*An Accredited Member of the American Association of Theological Schools*

*A Member of the American Association of Schools of Religious Education*

*Approved by the University Senate of the Methodist Church*

*Approved by the John Wesley Seminary Foundation  
of the Free Methodist Church*

JULIAN C. MCPHEETERS, D.D., LL.D., *President*

W. D. TURKINGTON, M.A., B.D., D.D., *Dean*

- ★ **A GROWING SEMINARY** — with an enrollment of 331 students registered for the spring quarter of 1949-50; an increase of approximately 17 percent over the enrollment of the spring quarter the previous year.
- ★ **A COSMOPOLITAN SEMINARY** — with a student body representing 94 colleges and universities, and coming from 39 states and 9 foreign countries.
- ★ **AN INTERDENOMINATIONAL SEMINARY** — with 30 denominations represented in the student body.
- ★ **THE AIM** of Asbury Theological Seminary is to prepare a well-trained, Spirit-filled, evangelistic ministry, under the influence of a scholarly, consecrated faculty.
- ★ **DEGREES OFFERED** — Bachelor of Divinity, Master of Theology and Master of Religious Education.

**A \$150.00 SCHOLARSHIP PROVIDED FOR  
EACH QUALIFYING STUDENT**

**SUMMER QUARTER REGISTRATION: JUNE 6, 1950**





